

يُؤْمِنُ بِاللَّهِ	وَمَا أُنْزِلَ	إِلَيْكُمْ	وَمَا أُنْزِلَ
believe in Allah	and what has been revealed	to you	and what has been revealed
إِلَيْهِمْ	خَاشِعِينَ لِلَّهِ	لَا يَشْتَرُونَ	بِعَايَاتِ اللَّهِ
to them	they bow to Allah in humility	they (do) not sell	(the) Verses (of) Allah
ثَمَنًا	قَلِيلًا أُولَئِكَ لَهُمْ	أَجْرُهُمْ	عِنْدَ رَبِّهِمْ إِنَّ اللَّهَ
(at) a price	those	for them	indeed Allah
سَرِيعٌ	الْحِسَابِ	يَتَّيِّهَا الَّذِينَ ءَامَنُوا	وَاصْبِرُوا
(is) Swift	(to take) account	who believe	and [be] patient
	وَأَتَّقُوا اللَّهَ	وَأَتَّقُوا اللَّهَ	وَأَتَّقُوا اللَّهَ
	and fear Allah	and fear Allah	and fear Allah
	وَرَابِطُوا	وَرَابِطُوا	وَرَابِطُوا
	and stand firm as guards	and stand firm as guards	and stand firm as guards

سُورَةُ النِّسَاءِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا ﴿١﴾ وَءَاتُوا الْيَتَامَىٰ أَمْوَالَهُمْ وَلَا تَبَدَّلُوا الْخَيْرَ بِالْطِّيبِ وَلَا تَأْكُلُوا أَمْوَالَهُمْ إِلَىٰ أَمْوَالِكُمْ إِنَّهُ كَانَ حُوبًا كَبِيرًا ﴿٢﴾

Sūrah An-Nisā' (The Women) 4

In the Name of Allāh, the Most Gracious, the Most Merciful.

1. O mankind! Be dutiful to your Lord, Who created you from a single person (Adam), and from him (Adam) He created his wife [Hawwa (Eve)], and from them both He created many men and women; and fear Allāh through Whom you demand (your mutual rights), and (do not cut the relations of) the wombs (kinship). Surely, Allāh is Ever an All-Watcher over you. 2. And give to the

orphans their property and do not exchange (your) bad things for (their) good ones; and devour not their substance (by adding it) to your substance. Surely, this is a great sin.

الرَّحِيمِ			الرَّحْمَنِ			بِسْمِ اللَّهِ		
the Most Merciful			the Most Gracious			In the Name (of) Allah		
وَحَلَقَ	وَلَدَةً	نَفْسٍ	خَلَقَكُمْ مِنْ	الَّذِي	أَتَقُوا رَبَّكُمْ	النَّاسِ	يَتَأْتِيهَا	0
and created	single	a person	created you from	Who	fear your Lord	mankind		
وَنِسَاءً	كَثِيرًا	رِجَالًا	مِنْهُمَا	وَبَتَّ	زَوْجَهَا	مِنْهَا		
and women	many	men	from them both	and spread	his mate	from him		
إِنَّ اللَّهَ كَانَ	وَالْأَرْحَامَ	بِهِ	الَّذِي تَسَاءَلُونَ					
indeed Allah is	and the wombs	through Him	Whom you demand					
وَلَا تَبَدَّلُوا الْخَيْرَ	أَمْوَالَهُمْ	وَأَتُوا الْيَتَامَى	رَقِيبًا					
and (do) not exchange bad	their wealth	and give unto the orphans	Watchful					
إِلَى أَمْوَالِكُمْ	وَلَا تَأْكُلُوا أَمْوَالَهُمْ	بِالطَّيِّبِ						
(by adding it) to your wealth	and devour not their wealth	for good						
	كَبِيرًا	حُوبًا	إِنَّهُ كَانَ					
	great	a sin	indeed this is					

وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَى فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَثْنَى وَثُلَاثَ وَرُبْعَ فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ ذَلِكَ أَدْنَى أَلَّا تَعُولُوا ﴿٢﴾ وَآتُوا النِّسَاءَ صَدُقَتِهِنَّ نِحْلَةً فَإِنْ طِبَّنَ لَكُمْ عَنْ شَيْءٍ مِّنْهُ نَفْسًا فَكُلُوهُ هَنِيئًا مَّرِيئًا ﴿٣﴾

3. And if you fear that you shall not be able to deal justly with the orphan girls then marry (other) women of your choice, two or three, or four; but if you fear that you shall not be able to deal justly (with them), then only one or (slaves) that your right hands possess. That is nearer to prevent you from doing injustice. 4. And give to the women (whom you marry) their *Mahr* (obligatory bridal-money given by the husband to his wife at the time of marriage) with a good heart; but if they, of their own good pleasure, remit any part of it to you,

take it, and enjoy it without fear of any harm (as Allāh has made it lawful).

وَأِنْ خِفْتُمْ	أَلَّا تُقْسِطُوا	فِي الْيَتَامَى	فَأَنْكِحُوا
and if you fear	that you will not be able to do justice	with the orphan (girls)	then marry
مَا طَابَ	لَكُمْ	مِنْ النِّسَاءِ	مَثْنَى
what seems good	to you	of [the] women	two
أَلَّا تَعْدِلُوا	فَوَاحِدَةً	أَوْ مَا	مَلَكَتْ أَيْمَانُكُمْ
that you can not do justice	then one	or what	your right hands possess
أَدْفَىٰ	أَلَّا تَعْوِلُوا	وَأَتُوا النِّسَاءَ	صَدَقْتِهِنَّ
(is) nearer	that you will not oppress	and give to the women	their dower
فَإِنْ طَبَنَ	لَكُمْ	عَنْ شَيْءٍ	مِنْهُ
but if they willingly remit	to you	any part	of it
فَكُلُوهُ	نَفْسًا	فَكُلُوهُ	فَكُلُوهُ
then you eat it	(on their) own	of it	any part
	هَيِّئًا	مَرِيئًا	
	(with) wholesomeness	easy digestion	

وَلَا تُؤْتُوا السُّفَهَاءَ أَمْوَالَكُمُ الَّتِي جَعَلَ اللَّهُ لَكُمْ قِيَمًا وَارْزُقُوهُمْ فِيهَا وَاكْسُوهُمْ وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا ۖ وَابْنِلُوا الْيَتَامَىٰ حَتَّىٰ إِذَا بَلَغُوا النِّكَاحَ فَإِنْ آنَسْتُمْ مِنْهُمْ رُشْدًا فَادْفَعُوا إِلَيْهِمْ أَمْوَالَهُمْ وَلَا تَأْكُلُوهَا إِسْرَافًا وَبِدَارًا أَنْ يَكْبَرُوا ۚ وَمَنْ كَانَ غَنِيًّا فَلْيَسْتَعْفِفْ ۚ وَمَنْ كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ ۚ فَإِذَا دَفَعْتُمْ إِلَيْهِمْ أَمْوَالَهُمْ فَأَشْهَدُوا عَلَيْهِمْ وَكَفَىٰ بِاللهِ حَسِيبًا ٦

5. And give not to the foolish your property which Allāh has made a means of support for you, but feed and clothe them therewith, and speak to them words of kindness and justice. 6. And try the orphans (as regards their intelligence) until they reach the age of marriage; if then you find sound judgement in them, release their property to them, but consume it not wastefully and hastily, fearing that they should grow up, and whoever (amongst guardians) is rich, he should take no wages, but if he is poor, let him have for himself what is just and reasonable (according to his labour). And when you release their property to

them, take witness in their presence; and Allāh is All-Sufficient in taking account.

وَلَا تُؤْتُوا السُّفَهَاءَ		أَمْوَالَكُمْ	الَّتِي	جَعَلَ اللَّهُ
and give not to the weak of understanding		your wealth	which	Allah has made
لَكُمْ	فِيمَا	وَأَرْزُقُوهُمْ	فِيهَا	وَأَكْسُوهُمْ
for you	means of support	but feed them	from it	and clothe them
وَقُولُوا	لَهُمْ	قَوْلًا	مَعْرُوفًا	وَابْتَلُوا الْيَتَامَىٰ
and speak	to them	words	(of) good	and test the orphans
بَلَّغُوا النِّكَاحَ		فَإِنْ أَسَمْتُمْ	مِنْهُمْ	رُشَدًا
they reach (the age of) marriage		then if you perceive	[of] them	mature minded
فَادْفَعُوا	إِلَيْهِمْ	أَمْوَالَهُمْ	وَلَا تَأْكُلُوهَا	إِسْرَافًا
then deliver	to them	their wealth	but you eat it not	wastefully
وَبِدَارًا	أَنْ يَكْبُرُوا		وَمَنْ كَانَ	غَنِيًّا
and hastily	(fearing) that they would grow up		and who is	rich
فَلْيَسْتَعْفِفْ		وَمَنْ كَانَ	فَقِيرًا	
then he should abstain entirely (from taking wages)		and who is	poor	
فَلْيَأْكُلْ	بِالْمَعْرُوفِ	فَإِذَا دَفَعْتُمْ	إِلَيْهِمْ	أَمْوَالَهُمْ
then let him eat (of it)	fairly	and when you deliver	to them	their wealth
فَأَشْهَدُوا	عَلَيْهِمْ	وَكَفَىٰ	بِاللَّهِ	حَسِيبًا
then take witnesses	on them	and sufficient is	Allah	(as) a Reckoner

لِلرِّجَالِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ مِمَّا قَلَّ مِنْهُ أَوْ كَثُرَ نَصِيبًا مَّفْرُوضًا ﴿٧﴾ وَإِذَا حَضَرَ الْقِسْمَةَ أُولُو الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينُ فَأَرْزُقُوهُمْ مِنْهُ وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا ﴿٨﴾ وَلْيَخْشَ الَّذِينَ لَوْ تَرَكَوْا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعَفًا خَافُوا عَلَيْهِمْ فَلْيَتَّقُوا اللَّهَ

وَلْيَقُولُوا قَوْلًا سَدِيدًا ﴿٦﴾ إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَىٰ ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا وَسَيَصْلَوْنَ سَعِيرًا ﴿٧﴾

7. There is a share for men and a share for women from what is left by parents and those nearest related, whether, the property be small or large – a legal share. 8. And when the relatives and the orphans and *Al-Masakin* (the needy) are present at the time of division, give them out of the property, and speak to them words of kindness and justice. 9. And let those (executors and guardians) have the same fear in their minds as they would have for their own, if they had left weak offspring behind. So, let them fear Allāh and speak right words. 10. Verily, those who unjustly eat up the property of orphans, they eat up only fire into their bellies, and they will be burnt in the blazing Fire!

لِّلرِّجَالِ	نَصِيبٌ	مِّمَّا	تَرَكَ الْوَالِدَانِ	وَالْأَقْرَبُونَ
for men	(there is) a share	from what	is left (by) parents	and near relatives
وَلِلنِّسَاءِ	نَصِيبٌ	مِّمَّا	تَرَكَ الْوَالِدَانِ	وَالْأَقْرَبُونَ
and for women	(there is) a share	from what	is left (by) parents	and near relatives
مِّمَّا	قَلَّ مِنْهُ	أَوْ كَثُرَ	نَصِيبًا	مَّفْرُوضًا ﴿٧﴾
from what	is little of it	or much	a share	ordained (by Allah)
أَلْقِسْمَةِ	أُولُو الْقُرْبَىٰ	وَالْيَتَامَىٰ	وَالْمَسْكِينِ	فَارْزُقُوهُمْ
(at the time of) division	the relatives	and the orphans	and the needy	then feed them
مِنْهُ	وَقُولُوا	هُمْ	قَوْلًا	مَعْرُوفًا ﴿٨﴾
out of it	and say	to them	words	(of) kindness
لَوْ تَرَكُوا	مِنْ خَلْفِهِمْ	ذُرِّيَّةً	ضِعْفًا	خَافُوا عَلَيْهِمْ
if they left	after them	offspring	weak	they would have feared about them
فَلْيَتَّقُوا اللَّهَ	وَلْيَقُولُوا قَوْلًا	سَدِيدًا ﴿٩﴾		
so let them fear Allah	and let them speak words	well-directed (right and fair)		
إِنَّ الَّذِينَ يَأْكُلُونَ	أَمْوَالَ	الْيَتَامَىٰ	ظُلْمًا	إِنَّمَا يَأْكُلُونَ
indeed those who eat up	(the) wealth	(of) orphans	wrongfully	only they eat up

وَسَيَصْلَوْنَ سَعِيرًا ﴿١٠﴾	نَارًا	فِي بُطُونِهِمْ
and they will be burnt in blazing Fire	fire	in their bellies

يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلَّذِ كَرِ مِثْلُ حَظِّ الْأُنثَيَيْنِ فَإِنْ كُنَّ نِسَاءً فَوْقَ اثْنَتَيْنِ فَلَهُنَّ ثُلُثَا مَا تَرَكَ وَإِنْ كَانَتْ وَاحِدَةً فَلَهَا النِّصْفُ وَلِأَبَوَيْهِ لِكُلِّ وَاحِدٍ مِّنْهُمَا السُّدُسُ مِمَّا تَرَكَ إِنْ كَانَ لَهُ وَلَدٌ فَإِنْ لَمْ يَكُنْ لَهُ وَلَدٌ وَوَرِثَهُ أَبَوَاهُ فَلِأُمِّهِ الثُّلُثُ فَإِنْ كَانَ لَهُ إِخْوَةٌ فَلِأُمِّهِ السُّدُسُ مِنْ بَعْدِ وَصِيَّةٍ يُوصِي بِهَا أَوْ دَيْنٍ ؕ أَبَاؤُكُمْ وَأَبْنَاؤُكُمْ لَا تَدْرُونَ أَيُّهُمْ أَقْرَبُ لَكُمْ نَفْعًا فَرِيضَةٌ مِّنَ اللَّهِ إِنْ أَلَّهِ كَانَ عَلِيمًا حَكِيمًا ﴿١١﴾

11. Allāh commands you as regards your children's (inheritance): to the male, a portion equal to that of two females; if (there are) women (only daughters), two or more, their share is two-thirds of the inheritance; if only one (daughter), her share is a half. For parents, a sixth share of inheritance to each if the deceased left children; if no children, and the parents are the (only) heirs, the mother has a third; if the deceased left brothers or (sisters), the mother has a sixth. (The distribution in all cases is) after the payment of legacies he may have bequeathed or debt. You know not which of them, whether your parents or your children, are nearest to you in benefit; (these fixed shares) are ordained by Allāh. And Allāh is Ever All-Knower, All-Wise.

يُوصِيكُمُ اللَّهُ	فِي أَوْلَادِكُمْ	لِلَّذِ كَرِ	مِثْلُ	حَظِّ	الْأُنثَيَيْنِ
Allah enjoins you	in your children	for the male	equal to	share	(of) two females
فَإِنْ كُنَّ نِسَاءً	فَوْقَ	اثْنَتَيْنِ	فَلَهُنَّ	ثُلُثَا	
but if (there) are women	more (than)	two	then for them	(is) two-thirds	
مَّا تَرَكَ	وَإِنْ كَانَتْ وَاحِدَةً	فَلَهَا	النِّصْفُ		
(of) what he left	and if (there) is (only) one	then for her	(is) the half		
وَلِأَبَوَيْهِ	لِكُلِّ وَاحِدٍ مِّنْهُمَا	السُّدُسُ	مِمَّا تَرَكَ	إِنْ	كَانَ لَهُ
and for parents	for each	one	of them	a sixth	of what he left
وَلَدٌ	فَإِنْ	لَمْ	يَكُنْ لَهُ	وَلَدٌ	وَوَرِثَهُ
a child	and if	not	for him is	a child	and inherit him
أَبَوَاهُ					his parents

فَلِأُمِّهِ	الْثُلُثُ	فَإِنْ	كَانَ لَهُ	إِخْوَةٌ	فَلِأُمِّهِ	السُّدُسُ
then for his mother	a third	and if	for him is	brothers	then for his mother	a sixth
مِنْ بَعْدِ	وَصِيَّةٍ	يُوصِي بِهَا	أَوْ دَيْنٍ	ءَابَاؤُكُمْ	نَفْعًا	وَأَبْنَاؤُكُمْ
after	(payment of) bequest	[of which] he bequeathed	or (any) debt	your parents	(in) benefit	and your children
فَرِيزَةً مِنَ اللَّهِ	إِنَّ اللَّهَ	كَانَ عَلِيمًا	حَكِيمًا	أَقْرَبُ	لَكُمْ	لَا تَدْرُونَ أَيُّهُمْ
prescribed by Allah	indeed Allah	is All-Knowing	All-Wise	(is) nearer	to you	you (do) not know which of them

وَلَكُمْ نِصْفُ مَا تَرَكَ أَزْوَاجُكُمْ إِنْ لَمْ يَكُنْ لَهُنَّ وَلَدٌ فَإِنْ كَانَ لَهُنَّ وَلَدٌ فَلَكُمْ الرُّبْعُ مِمَّا تَرَكَنَّ مِنْ بَعْدِ وَصِيَّةٍ يُوصِيَنَّ بِهَا أَوْ دَيْنٍ وَلَهُنَّ الرُّبْعُ مِمَّا تَرَكَتُمْ إِنْ لَمْ يَكُنْ لَكُمْ وَلَدٌ فَإِنْ كَانَ لَكُمْ وَلَدٌ فَلَهُنَّ الثُّمُنُ مِمَّا تَرَكَتُمْ مِنْ بَعْدِ وَصِيَّةٍ تُوصُونَ بِهَا أَوْ دَيْنٍ وَإِنْ كَانَ رَجُلٌ يُورَثُ كَلَلَةً أَوْ امْرَأَةً وَلَهُ أَخٌ أَوْ أُخْتُ فَلِكُلِّ وَاحِدٍ مَنَّهُمَا السُّدُسُ فَإِنْ كَانُوا أَكْثَرَ مِنْ ذَلِكَ فَهُمْ شُرَكَاءُ فِي الثُّلُثِ مِنْ بَعْدِ وَصِيَّةٍ يُوصَى بِهَا أَوْ دَيْنٍ غَيْرِ مُضَارٍّ وَصِيَّةً مِنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَلِيمٌ ﴿١٢﴾

12. In that which your wives leave, your share is a half if they have no child; but if they leave a child, you get a fourth of that which they leave after payment of legacies that they may have bequeathed or debt. In that which you leave, their (your wives) share is a fourth if you leave no child; but if you leave a child, they get an eighth of that which you leave after payment of legacies that you may have bequeathed or debt. If the man or woman whose inheritance is in question has left neither ascendants nor descendants, but has left a brother or a sister, each one of the two gets a sixth; but if more than two, they share in a third, after payment of legacies he (or she) may have bequeathed or debt, so that no loss is caused (to anyone). This is a Commandment from Allāh; and

Allāh is Ever All-Knowing, Most Forbearing.

وَلَكُمْ	نِصْفُ	مَا	تَرَكَ أَزْوَاجُكُمْ	إِنْ	لَمْ	يَكُنْ لَهُنَّ
and for you	(is) half	(of) what	left your wives	if	not	for them is
وَلَدٌ	فَإِنْ	كَانَ لَهُنَّ	وَلَدٌ	فَلَكُمْ	الرُّبْعُ	مِمَّا تَرَكَنَّ
a child	and if	for them is	a child	then for you	a fourth	of what they left
مِنْ بَعْدِ	وَصِيَّةٍ	يُوصِينَ بِهَا	أَوْ دَيْنٍ	وَلَهُنَّ		
after	(payment of) bequest	[of which] they bequeath	or debt	and for them		
الرُّبْعُ	مِمَّا تَرَكَتُمْ	إِنْ	لَمْ	يَكُنْ لَكُمْ	وَلَدٌ	فَإِنْ
a fourth	of what you have left	if	not	for you is	a child	and if
كَانَ لَكُمْ	وَلَدٌ	فَلَهُنَّ	الْثُمْنُ	مِمَّا تَرَكَتُمْ		
for you is	a child	then for them	(is) an eighth	of what you have left behind		
مِنْ بَعْدِ	وَصِيَّةٍ	تُوصُونَ بِهَا	أَوْ دَيْنٍ			
after	(payment of) bequest	[of which] you bequeath	or debt			
وَإِنْ كَانَتْ رَجُلٌ	يُورَثُ كَلَلَةً	أَوْ امْرَأَةً	وَلَهُ			
and if man is	testator having no parents and children	or woman	but he has			
أَخٌ	أَوْ أُخْتُ	فَلِكُلِّ	وَاحِدٍ	مِنْهُمَا	الْسُّدُسُ	
a brother	or a sister	then for each	one	of two	(is) a sixth	
فَإِنْ كَانُوا أَكْثَرَ	مِنْ ذَلِكَ	فَهُمْ	شُرَكَاءُ	فِي الثُّلُثِ	مِنْ بَعْدِ	
but if they are more	than that	then they	(are) partners	in a third	after	
وَصِيَّةٍ	يُوصَى بِهَا	أَوْ دَيْنٍ	غَيْرِ	مُضَارٍ		
bequest	[of which] was bequeathed	or debt	without	being harmful		
وَصِيَّةٍ مِنَ اللَّهِ	وَاللَّهُ	عَلِيمٌ	حَلِيمٌ			
(this is) a Commandment from Allah	and Allah	(is) All-Knowing	All-Forbearing			

تِلْكَ حُدُودُ اللَّهِ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ تَجْرِي

مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَذَٰلِكَ الْفَوْزُ الْعَظِيمُ ﴿١٣﴾
وَمَنْ يَعِصِ اللَّهَ وَرَسُولَهُ وَيَتَعَدَّ حُدُودَهُ، يُدْخِلْهُ نَارًا خَالِدًا فِيهَا
وَلَهُ عَذَابٌ مُّهِينٌ ﴿١٤﴾

13. These are the limits (set by) Allāh (or ordinances as regards laws of inheritance), and whosoever obeys Allāh and His Messenger (Muhammad ﷺ), will be admitted to Gardens under which rivers flow (in Paradise), to abide therein, and that will be the great success. 14. And whosoever disobeys Allāh and His Messenger (Muhammad ﷺ), and transgresses His (set) limits, He will cast him into the Fire, to abide therein; and he shall have a disgraceful torment.

تِلْكَ	حُدُودُ اللَّهِ	وَمَنْ يُطِيعِ اللَّهَ	وَرَسُولَهُ
these	(are the) limits (set by) Allāh	and whosoever obeys Allāh	and His Messenger
يُدْخِلْهُ	جَنَّاتٍ	تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ	خَالِدِينَ
He will admit him	(to) Gardens	flow under them	the rivers
فِيهَا وَذَٰلِكَ	الْفَوْزُ	الْعَظِيمُ ﴿١٣﴾	وَمَنْ يَعِصِ اللَّهَ
and that therein	(would be) the success	great	and whosoever disobeys Allāh
وَرَسُولَهُ	وَيَتَعَدَّ حُدُودَهُ	يُدْخِلْهُ	نَارًا
and His Messenger	and transgresses His limits	He would admit him	(to) Fire
خَالِدًا	فِيهَا	وَلَهُ	عَذَابٌ مُّهِينٌ ﴿١٤﴾
he (would) abide forever	therein	and he (will) have	a torment disgraceful

وَالَّتِي يَأْتِيَنَّ الْفَجِشَةَ مِنْ نِسَائِكُمْ فَاسْتَشْهِدُوا عَلَيْهِنَّ أَرْبَعَةً مِنْكُمْ
فَإِنْ شَهِدُوا فَأَمْسِكُوهُنَّ فِي الْبُيُوتِ حَتَّى يَتَوَقَّهِنَّ الْمَوْتُ أَوْ يَجْعَلَ اللَّهُ لَهُنَّ
سَبِيلًا ﴿١٥﴾ وَالَّذَانِ يَأْتِيَنَّهَا مِنْكُمْ فَتَاذُوهُمَا فَإِنْ تَابَا وَأَصْلَحَا فَأَعْرِضُوا
عَنْهُمَا إِنَّ اللَّهَ كَانَ تَوَّابًا رَحِيمًا ﴿١٦﴾ إِنَّمَا التَّوْبَةُ عَلَى اللَّهِ لِلَّذِينَ يَعْمَلُونَ
السُّوءَ بِجَهَالَةٍ ثُمَّ يَتُوبُونَ مِنْ قَرِيبٍ فَأُولَٰئِكَ يَتُوبُ اللَّهُ عَلَيْهِمْ وَكَانَ اللَّهُ
عَلِيمًا حَكِيمًا ﴿١٧﴾

15. And those of your women who commit illegal sexual intercourse, take the evidence of four witnesses from amongst you against them; and if they testify, confine them (i.e. women) to houses until death comes to them or Allāh ordains for them some (other) way. 16. And the two persons (man and woman) among you who commit illegal sexual intercourse, hurt them both. And if they repent (promise Allāh that they will never repeat, i.e. commit illegal sexual intercourse and other similar sins) and do righteous good deeds, leave them alone. Surely, Allāh is Ever All-Forgiving (the One Who forgives and accepts repentance), (and He is) Most Merciful. 17. Allāh accepts only the repentance of those who do evil in ignorance and foolishness and repent soon (i.e., afterwards); it is they whom Allāh will forgive and Allāh is Ever All-Knower, All-Wise.

وَالَّذِي يَأْتِيكَ	الْفَحِشَةَ	مِنْ نِسَائِكُمْ	فَاسْتَشْهِدُوا	عَلَيْهِنَّ
and those who commit	lewdness	of your women	so call to witness	against them
أَرْبَعَةً مِنْكُمْ	فَإِنْ شَهِدُوا	فَأَمْسِكُوهُمْ	فِي الْبُيُوتِ	
of you	and if they bear witness	then confine them	to (their) houses	four
حَتَّى يَتَوَفَّيَهُنَّ	الْمَوْتُ	أَوْ يَجْعَلَ اللَّهُ	هُنَّ	سَبِيلًا
until comes to them	[the] death	or Allah makes	for them	a way
يَأْتِيَنَهَا مِنْكُمْ	فَتَاذُوهُمَا	فَإِنْ تَابَا	وَأَصْلَحَا	
of you	then punish them both	then if they repent	and mend their ways	commit that
فَاعْرِضْهُمَا	عَنْهُمَا	إِنَّ اللَّهَ	كَانَ تَوَّابًا	
then turn away	from both of them	indeed Allah	is Acceptor of the repentance	
رَحِيمًا	إِنَّمَا التَّوْبَةُ	عَلَى اللَّهِ	لِلَّذِينَ	
Most Merciful	only (acceptance of) the repentance	upon Allah	(is) for those who	
يَعْمَلُونَ السُّوءَ	بِجَهْلَةٍ	ثُمَّ يَتُوبُونَ	مِنْ قَرِيبٍ	فَأُولَئِكَ
do evil	in ignorance	then they repent	soon	then those
يَتُوبُ اللَّهُ عَلَيْهِمْ	وَكَانَ اللَّهُ	عَلِيمًا	حَكِيمًا	
Allah accepts repentance of theirs	and Allah is	All-Knowing	All-Wise	

وَلَيْسَتِ التَّوْبَةُ لِلَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ حَتَّى إِذَا حَضَرَ أَحَدَهُمُ الْمَوْتُ

قَالَ إِنِّي تَبْتُ الْكُنَّ وَلَا الَّذِينَ يَمُوتُونَ وَهُمْ كُفَّارٌ أُولَئِكَ أَعْتَدْنَا لَهُمْ
عَذَابًا أَلِيمًا ﴿١٨﴾ يَأْتِيهَا الَّذِينَ ءَامَنُوا لَا يَحِلُّ لَكُمْ أَنْ تَرِثُوا النِّسَاءَ كَرْهًا
وَلَا تَعْضُلُوهُنَّ لِتَذْهَبُوا بِبَعْضِ مَا ءَاتَيْتُمُوهُنَّ إِلَّا أَنْ يَأْتِيَنَّ بِفَحِشَةٍ مُبَيَّنَةٍ
وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ فَإِنْ كَرِهْتُمُوهُنَّ فَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَيَجْعَلَ
اللَّهُ فِيهِ خَيْرًا كَثِيرًا ﴿١٩﴾

18. And of no effect is the repentance of those who continue to do evil deeds until death faces one of them and he says: "Now I repent;" nor of those who die while they are disbelievers. For them We have prepared a painful torment. 19. O you who believe! You are forbidden to inherit women against their will; and you should not treat them with harshness, that you may take away part of the *Mahr* you have given them, unless they commit open *Fāhishah* (illegal sexual intercourse or disobey their husbands); and live with them honourably. If you dislike them, it may be that you dislike a thing through which Allāh brings a great deal of good.

وَلَيْسَتْ التَّوْبَةُ	لِلَّذِينَ	يَعْمَلُونَ السَّيِّئَاتِ	حَتَّىٰ إِذَا حَضَرَ
and the repentance is not	for those who	do evil deeds	until when faces
أَحَدَهُمْ	الْمَوْتُ	قَالَ	إِنِّي تَبْتُ
one of them	[the] death	he says	now verily I repent
وَهُمْ	الْكُنَّ	وَالَّذِينَ يَمُوتُونَ	وَهُمْ
while they	nor (for) those who die	now	while they
كُفَّارٌ	أُولَئِكَ	أَعْتَدْنَا لَهُمْ	عَذَابًا أَلِيمًا ﴿١٨﴾
(are) disbelievers	those	We have prepared for them	a painful a torment
الَّذِينَ ءَامَنُوا	لَا يَحِلُّ	لَكُمْ	أَنْ تَرِثُوا النِّسَاءَ
who believe	it is not lawful	for you	that you inherit [the] women
وَلَا تَعْضُلُوهُنَّ	لِتَذْهَبُوا	بِبَعْضِ	مَا
and (do) not put constraints upon them	that you take away	a part	(of) what
ءَاتَيْتُمُوهُنَّ	إِلَّا	أَنْ يَأْتِيَنَّ	بِفَحِشَةٍ مُّبَيَّنَةٍ
you have given them	except	that they commit	open lewdness
وَعَاشِرُوهُنَّ			and live with them

بِالْمَعْرُوفِ	فَإِنْ كَرِهْتُمُوهُنَّ	فَعَسَىٰ	أَنْ تَكْرَهُوا شَيْئًا
in a good manner	and if you dislike them	then it may be	that you dislike a thing
وَيَجْعَلُ اللَّهُ	فِيهِ	خَيْرًا	كَثِيرًا ﴿٢٠﴾
and Allah has placed	in it	good	much

وَإِنْ أَرَدْتُمْ اسْتِبْدَالَ زَوْجٍ مَّكَاتٍ زَوْجٍ وَعَاتَيْتُمْ إِحْدَهُنَّ قِنْطَارًا فَلَا تَأْخُذُوا مِنْهُ شَيْئًا أَتَأْخُذُونَهُ بُهْتَنًا وَإِثْمًا مُّبِينًا ﴿٢١﴾ وَكَيْفَ تَأْخُذُونَهُ وَقَدْ أَفْضَى بَعْضُكُمْ إِلَىٰ بَعْضٍ وَأَخَذَتْ مِنْكُمْ مِيثَاقًا غَلِيظًا ﴿٢٢﴾ وَلَا تَنْكِحُوا مَا نَكَحَ آبَاؤُكُمْ مِنَ النِّسَاءِ إِلَّا مَا قَدْ سَلَفَ إِنَّهُ كَانَ فَحِشَةً وَمَقْتًا وَسَاءَ سَبِيلًا ﴿٢٣﴾

20. But if you intend to replace a wife by another and you have given one of them a *Qintār* (of gold, i.e. a great amount as *Mahr*), take not the least bit of it back; would you take it wrongfully without a right and (with) a manifest sin? 21. And how could you take it (back) while you have gone in to each other, and they have taken from you a firm and strong covenant? 22. And marry not women whom your fathers married, except what has already passed; indeed it was shameful and most hateful, and an evil way.

وَإِنْ أَرَدْتُمْ اسْتِبْدَالَ	زَوْجٍ	مَّكَاتٍ	زَوْجٍ
and if you intend giving up	(your) wife	(and in her) place	(have a new) wife
وَعَاتَيْتُمْ إِحْدَهُنَّ	قِنْطَارًا	فَلَا تَأْخُذُوا	مِنْهُ
and you have given one of them	a heap of gold	so (do) not take away	from it
شَيْئًا	أَتَأْخُذُونَهُ	بُهْتَنًا	وَإِثْمًا
anything	(would) you take it?	by slander	and wrong
تَأْخُذُونَهُ	وَقَدْ أَفْضَى بَعْضُكُمْ	إِلَىٰ بَعْضٍ	
you could take it	when surely has gone one of you	(in) to another	
وَأَخَذَتْ	مِنْكُمْ	مِيثَاقًا	غَلِيظًا ﴿٢٢﴾
and they have taken	from you	a covenant	strong
	وَلَا تَنْكِحُوا		
	and marry not		

مَا	نَكَحَ آبَاؤُكُمْ	مِنَ النِّسَاءِ	إِلَّا	مَا قَدْ سَلَفَ
whom	your fathers married	of [the] women	except	what has happened before
إِنَّهُ كَانَ	فَلَحِشَةً	وَمَقْتًا	وَسَاءَ سَبِيلًا ﴿٢٣﴾	
indeed it was	lewdness	and abomination	and an evil way	

حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ وَبَنَاتُكُمْ وَأَخَوَاتُكُمْ وَعَمَّاتُكُمْ وَخَالَاتُكُمْ وَبَنَاتُ الْأَخِ وَبَنَاتُ الْأُخْتِ وَأُمَّهَاتُكُمْ أَلَّتِي أَرْضَعْنَكُمْ وَأَخَوَاتُكُمْ مِّنَ الرِّضْعَةِ وَأُمَّهَاتُ نِسَائِكُمْ وَرَبِّبُكُمْ أَلَّتِي فِي حُجُورِكُمْ مِّنْ نِّسَائِكُمُ الَّتِي دَخَلْتُمْ بِهِنَّ فَإِنْ لَّمْ تَكُونُوا دَخَلْتُمْ بِهِنَّ فَلَا جُنَاحَ عَلَيْكُمْ وَحَلَائِلُ أَبْنَائِكُمُ الَّذِينَ مِنْ أَصْلَابِكُمْ وَأَنْ تَجْمَعُوا بَيْنَ الْأُخْتَيْنِ إِلَّا مَا قَدْ سَلَفَ إِنَّ اللَّهَ كَانَ غَفُورًا رَّحِيمًا ﴿٢٣﴾

23. Forbidden to you (for marriage) are: your mothers, your daughters, your sisters, your father's sisters, your mother's sisters, your brother's daughters, your sister's daughters, your foster mothers who suckled you, your foster milk suckling sisters, your wives' mothers, your stepdaughters under your guardianship, born of your wives to whom you have gone in – but there is no sin on you if you have not gone into them (to marry their daughters), – the wives of your sons who (spring) from your own loins, and two sisters in wedlock at the same time, except for what has already passed; verily, Allāh is Oft-Forgiving, Most Merciful.

حُرِّمَتْ عَلَيْكُمْ	أُمَّهَاتُكُمْ	وَبَنَاتُكُمْ	وَأَخَوَاتُكُمْ	
forbidden to you are	your mothers	and your daughters	and your sisters	
وَعَمَّاتُكُمْ	وَخَالَاتُكُمْ	وَبَنَاتُ	الْأَخِ	
and your father's sisters	and your mother's sisters	and daughters	(of) brother	
وَبَنَاتُ	الْأُخْتِ	وَأُمَّهَاتُكُمْ	الَّتِي	أَرْضَعْنَكُمْ
and daughters	(of) sister	and your (foster) mothers	who	gave you suck

وَأَخَوَاتُكُمْ	مِنَ الرِّضَاعَةِ	وَأُمَّهَاتُ	نِسَائِكُمْ
and your sisters	from milk suckling	and mothers	(of) your wives
وَرَبَائِبُكُمْ	الَّتِي	فِي حُجُورِكُمْ	مِّن نِّسَائِكُمْ
and your step-daughters	who (are)	in your guardianship	from your wives
الَّتِي	دَخَلْتُمُوهِنَّ	فَإِنْ لَّمْ تَكُونُوا	دَخَلْتُمُوهِنَّ
whom	you had gone in them	but if you have not	gone in them
فَلَا جُنَاحَ	عَلَيْكُمْ	وَحَلَائِدُ	أَبْنَائِكُمْ
then (there is) no sin	on you	and wives	(of) your sons
مِّنْ أَصْلَابِكُمْ	وَأَنْ تَجْمَعُوا	بَيْنَ	الْأُخْتَيْنِ إِلَّا
from your (own) loins	and that you gather together	[between]	except two sisters
مَا قَدْ سَلَفَ	إِنَّ اللَّهَ	كَانَ غَفُورًا	رَّحِيمًا
what has happened before	indeed Allah	is All-Forgiving	Most Merciful



وَالْمُحْصَنَاتُ مِنَ النِّسَاءِ إِلَّا مَا مَلَكَتْ أَيْمَانُكُمْ كَتَبَ اللَّهُ عَلَيْكُمْ وَأُحِلَّ لَكُمْ
 مَا وَرَاءَ ذَلِكَ أَنْ تَبْتَغُوا بِأَمْوَالِكُمْ مُحْصِنِينَ غَيْرَ مُسْفِحِينَ ۖ فَمَا اسْتَمْتَعْتُمْ بِهِ
 مِنْهُنَّ فَآتُوهُنَّ أُجُورَهُنَّ فَرِيضَةً وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا تَرَضَيْتُمْ بِهِ مِنْ
 بَعْدِ الْفَرِيضَةِ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا ﴿٢٤﴾

24. Also (forbidden are) women already married, except those (slaves) whom your right hands possess. Thus has Allāh ordained for you. All others are lawful, provided you seek (them in marriage) with *Mahr* (bridal-money given by the husband to his wife at the time of marriage) from your property, desiring chastity, not committing illegal sexual intercourse, so with those of whom you have enjoyed sexual relations, give them their *Mahr* as prescribed; but if after a *Mahr* is prescribed, you agree mutually (to give more), there is no sin on you. Surely, Allāh is Ever All-Knowing, All-Wise.

وَالْمُحْصَنَاتُ	مِنَ النِّسَاءِ	إِلَّا مَا	مَلَكَتْ أَيْمَانُكُمْ	
and married	[of] women	except (those) whom	your right hands possess	
كَتَبَ اللَّهُ	عَلَيْكُمْ	وَأُحِلَّ	لَكُمْ	
a decree (of) Allāh	(binding) upon you	and have been made lawful	for you	
مَا	وَرَاءَ	ذَلِكَ	أَنْ تَبْتَغُوا	بِأَمْوَالِكُمْ
(those) who	(are) beyond	these (limits)	that you seek (them)	by your wealth
مُحْصِنِينَ	غَيْرَ مُسْفِحِينَ	فَمَا اسْتَمْتَعْتُمْ بِهِ		
desiring wedlock chastity	not (to be) lustful	for what you benefit	[of it]	
مِنْهُنَّ	فَاتُوهُنَّ	أُجُورَهُنَّ	فَرِيضَةً	وَلَا جُنَاحَ
from them	so you give them	their bridal-due	(as) a duty	and (there is) no sin
عَلَيْكُمْ	فِيمَا تَرَضَيْتُمْ	مِنْ بَعْدِ	الْفَرِيضَةِ	إِنَّ اللَّهَ
on you	for what you agree mutually	after	(its) prescription	indeed Allāh
كَانَ عَلِيمًا	حَكِيمًا			
is All-Knowing	All-Wise			

وَمَنْ لَّمْ يَسْتَطِعْ مِنْكُمْ طَوْلًا أَنْ يَنْكِحَ الْمُحْصَنَاتِ الْمُؤْمِنَاتِ فَمِنْ مَّا
 مَلَكَتْ أَيْمَانُكُمْ مِنْ فَتْيَاتِكُمُ الْمُؤْمِنَاتِ وَاللَّهُ أَعْلَمُ بِأَيْمَانِكُمْ بَعْضُكُمْ مِنْ
 بَعْضٍ فَأَنْكِحُوهُنَّ بِإِذْنِ أَهْلِهِنَّ وَءَاتُوهُنَّ أَجُورَهُنَّ بِالْمَعْرُوفِ مُحْصَنَاتٍ غَيْرَ
 مُسَفَّحَاتٍ وَلَا مُتَّخِذَاتٍ أَخْدَانٍ فَإِذَا أُحْصِنَ فَإِنْ أَتَيْتَ بِفَاحِشَةٍ فَعَلَيْهِنَّ
 نِصْفُ مَا عَلَى الْمُحْصَنَاتِ مِنَ الْعَذَابِ ذَلِكَ لِمَنْ خَشِيَ الْعَنَتَ مِنْكُمْ
 وَأَنْ تَصْبِرُوا خَيْرٌ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٢٥﴾

25. And whoever of you has not the means wherewith to wed free believing women, they may wed believing girls from among those (slaves) whom your right hands possess, and Allāh has full knowledge about your Faith; you are one from another. Wed them with the permission of their own folk (guardians, *Auliya'* or masters) and give them their *Mahr* according to what is reasonable; they (the above said captive and slave-girls) should be chaste, not committing illegal sex, nor taking boyfriends. And after they have been taken in wedlock, if they commit adultery, their punishment is half of that for free (unmarried) women. This is for him among you who is afraid of being harmed in his religion or in his body; but it is better for you that you practise self-restraint, and Allāh is Oft-Forgiving, Most Merciful.

وَمَنْ	لَّمْ يَسْتَطِعْ	مِنْكُمْ	طَوْلًا	أَنْ يَنْكِحَ	الْمُحْصَنَاتِ
and who	is not able	of you	to afford	that he marries	free chaste
الْمُؤْمِنَاتِ	فَمِنْ مَّا	مَلَكَتْ أَيْمَانُكُمْ	مِنْ فَتْيَاتِكُمُ		
believing women	then from (those) whom	your right hands possess	of your girls		
الْمُؤْمِنَاتِ	وَاللَّهُ أَعْلَمُ	بِأَيْمَانِكُمْ	بَعْضُكُمْ	مِنْ بَعْضٍ	
believing	and Allah knows all	about your Faith	you (are) one	from another	
فَأَنْكِحُوهُنَّ	بِإِذْنِ	أَهْلِهِنَّ	وَأَتُوهُنَّ		
then marry them	with (the) permission	(of) their guardians	and give them		
أُجُورَهُنَّ	بِالْمَعْرُوفِ	مُحْصَنَاتٍ	غَيْرَ مُسَفَّحَاتٍ		
their bridal-due	in a fair manner	(they should be) chaste (in wedlock)	not	adulterous	

وَلَا مُتَّخِذَاتِ	أَخْدَانٍ	فَإِذَا أَحْصَيْنَ	فَإِنْ أَتَيْنَ
nor those who take	secret love affairs	and when they are married	and if they commit
يَفْجَحِشَةً	فَعَلَيْهِنَّ	نِصْفُ	مَا
lewdness	then upon them	(is) half	(of) what
عَلَى الْمُحْصَنَاتِ			
(is) upon the free unmarried women			
مِنْ الْعَذَابِ	ذَلِكَ	لِمَنْ خَشِيَ	الْعَنَتِ
of the punishment	this (is)	for (those) who fear	(falling into) sin
وَأَنْ تَصْبِرُوا	خَيْرٌ	لَكُمْ	وَاللَّهُ
but that you persevere	(is) better	for you	and Allah
			عَفُورٌ
			(is) All-Forgiving
			رَحِيمٌ
			Most Merciful

يُرِيدُ اللَّهُ لِيُبَيِّنَ لَكُمْ وَيَهْدِيَكُمْ سُنَنَ الَّذِينَ مِنْ قَبْلِكُمْ وَيَتُوبَ عَلَيْكُمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٢٦﴾ وَاللَّهُ يُرِيدُ أَنْ يَتُوبَ عَلَيْكُمْ وَيُرِيدُ الَّذِينَ يَتَّبِعُونَ الشَّهَوَاتِ أَنْ تَمِيلُوا مِيلًا عَظِيمًا ﴿٢٧﴾ يُرِيدُ اللَّهُ أَنْ يُخَفِّفَ عَنْكُمْ وَخُلِقَ الْإِنْسَانُ ضَعِيفًا ﴿٢٨﴾

26. Allāh wishes to make clear (what is lawful and what is unlawful) to you, and to show you the ways of those before you, and accept your repentance, and Allāh is All-Knower, All-Wise. 27. Allāh wishes to accept your repentance, but those who follow their lusts, wish that you (believers) should deviate tremendously away (from the Right Path). 28. Allāh wishes to lighten (the burden) for you; and man was created weak (cannot be patient to leave sexual intercourse with women).

يُرِيدُ اللَّهُ	لِيُبَيِّنَ	لَكُمْ	وَيَهْدِيَكُمْ	سُنَنَ	الَّذِينَ
Allah wishes	to make clear	to you	and (to) guide you	(to the) ways	(of) those who
مِنْ قَبْلِكُمْ	وَيَتُوبَ	عَلَيْكُمْ	وَاللَّهُ	عَلِيمٌ	
(were) before you	and (to) accept repentance	of you	and Allah	(is) All-Knowing	
حَكِيمٌ	وَاللَّهُ يُرِيدُ	أَنْ يَتُوبَ	عَلَيْكُمْ		
All-Wise	and Allah wishes	that He accepts repentance	of you		

وَيُرِيدُ الَّذِينَ	يَتَّبِعُونَ الشَّهَوَاتِ	أَنْ تَمِيلُوا	مِيلًا	عَظِيمًا
and wish those who	follow (their) lusts	that you deviate	(into) deviation	tremendous
يُرِيدُ اللَّهُ	أَنْ يُخَفِّفَ	عَنْكُمْ	وَخَلَقَ الْإِنْسَانَ	ضَعِيفًا
Allah wishes	that He lightens (the burden)	for you	and man was created	weak

يَتَّيُّهَا الَّذِينَ ءَامَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ تِجَارَةً عَنْ تَرَاضٍ مِنْكُمْ وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا ۖ وَمَنْ يَفْعَلْ ذَلِكَ عُدْوَانًا وَظُلْمًا فَسَوْفَ نُصْلِيهِ نَارًا وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا ۚ إِنْ تَجْتَنِبُوا كَبَائِرَ مَا تُنْهَوْنَ عَنْهُ نُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَنُدْخِلَكُمْ مُدْخَلًا كَرِيمًا ۝

29. O you who believe! Eat not up your property among yourselves unjustly except it be a trade amongst you, by mutual consent. And do not kill yourselves (nor kill one another). Surely, Allāh is Most Merciful to you. 30. And whoever commits that through aggression and injustice, We shall cast him into the Fire, and that is easy for Allāh. 31. If you avoid the great sins which you are forbidden to do, We shall expiate from you your (small) sins, and admit you to a Noble Entrance (i.e. Paradise).

يَتَّيُّهَا	الَّذِينَ ءَامَنُوا	لَا تَأْكُلُوا	أَمْوَالَكُمْ	بَيْنَكُمْ
O (you)	who believe	you eat not up	your wealth	between you
بِالْبَاطِلِ	إِلَّا	أَنْ تَكُونَ تِجَارَةً	عَنْ تَرَاضٍ	مِنْكُمْ
unjustly	except	that it be a trade	by mutual consent	among you
وَلَا تَقْتُلُوا أَنْفُسَكُمْ	إِنَّ اللَّهَ	كَانَ بِكُمْ رَحِيمًا	وَمَنْ يَفْعَلْ	
and you kill not yourselves	indeed Allah	is Most Merciful to you	and whoever does	
ذَلِكَ	عُدْوَانًا	وَظُلْمًا	فَسَوْفَ	نُصْلِيهِ
that	(through) aggression	and injustice	then soon	We shall cast him
نَارًا	وَكَانَ ذَلِكَ	عَلَى اللَّهِ يَسِيرًا	إِنْ تَجْتَنِبُوا كَبَائِرَ	
(into) Fire	and that is	easy for Allah	if you avoid major sins	

مَا نَهَوْنَ	عَنْهُ	نُكَفِّرْ عَنْكُمْ	سَيِّئَاتِكُمْ
that you have been forbidden	from it	We shall remit from you	your (minor) offences
وَنُدْخِلْكُمْ	مُدْخَلًا	كَرِيمًا	
and We would admit you	(to) an Entrance	Noble	

وَلَا تَتَمَنَّوْا مَا فَضَّلَ اللَّهُ بِهِ بَعْضَكُمْ عَلَى بَعْضٍ لِلرِّجَالِ نَصِيبٌ مِّمَّا اكْتَسَبُوا وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا اكْتَسَبْنَ وَسَأَلُوا اللَّهَ مِنْ فَضْلِهِ إِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا ﴿٣٢﴾ وَلِكُلِّ جَعَلْنَا مَوَالِي مِمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ وَالَّذِينَ عَقَدَتْ أَيْمَنُكُمْ فَأَتَوْهُمْ نَصِيبُهُمْ إِنَّ اللَّهَ كَانَ عَلَى كُلِّ شَيْءٍ شَهِيدًا ﴿٣٣﴾

32. And wish not for the things in which Allāh has made some of you to excel others. For men there is reward for what they have earned, (and likewise) for women there is reward for what they have earned, and ask Allāh of His bounty. Surely, Allāh is Ever All-Knower of everything. 33. And to everyone, We have appointed heirs of that (property) left by parents and relatives. To those also with whom you have made a pledge (brotherhood), give them their due portion (by Wasiya - will). Truly, Allāh is Ever a Witness over all things.

وَلَا تَتَمَنَّوْا	مَا فَضَّلَ اللَّهُ	بِهِ	بَعْضَكُمْ
and you covet not	what Allah conferred abundantly	[of it]	(on) some of you
عَلَى بَعْضٍ	لِلرِّجَالِ	نَصِيبٌ	مِّمَّا اكْتَسَبُوا
over others	for men	(is) a share	from what they earned
وَلِلنِّسَاءِ	نَصِيبٌ	مِّمَّا اكْتَسَبْنَ	وَسَأَلُوا اللَّهَ مِنْ فَضْلِهِ
and for women	(is) a share	from what they earned	and ask Allah of His bounty
إِنَّ اللَّهَ كَانَ	عَلِيمًا	وَلِكُلِّ جَعَلْنَا	مَوَالِي
indeed Allah is	All-Knowing	and to everyone We have appointed	heirs
وَالَّذِينَ	وَالْأَقْرَبُونَ	تَرَكَ الْوَالِدَانِ	مِمَّا
and (to) those whom	and relatives	left by parents	of that

عَقَدَتْ أَيْمَنُكُمْ	فَتَأْتُوهُمْ	نَصِيبَهُمْ	إِنَّ اللَّهَ كَانَ
your right hands made covenant	then give them	their share	indeed Allah is

عَلَى كُلِّ شَيْءٍ	شَهِيدًا
over every	a Witness

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ فَالصَّالِحَاتُ قَانِتَاتٌ حَافِظَاتٌ لِّلْغَيْبِ بِمَا حَفِظَ اللَّهُ وَاللَّاتِي تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ وَأَهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَأَضْرِبُوهُنَّ فَإِنْ أَطَعْنَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا إِنَّ اللَّهَ كَانَ عَلِيمًا كَبِيرًا ﴿٣٤﴾

34. Men are the protectors and maintainers of women, because Allāh has made one of them to excel the other, and because they spend (to support them) from their means. Therefore the righteous women are devoutly obedient (to Allāh and to their husbands), and guard in the husband's absence what Allāh orders them to guard (e.g. their chastity and their husband's property). As to those women on whose part you see ill conduct, admonish them (first), (next) refuse to share their beds, (and last) beat them (lightly, if it is useful); but if they obey you, seek not against them means (of annoyance). Surely, Allāh is Ever Most High, Most Great.

الرِّجَالُ قَوَّامُونَ	عَلَى النِّسَاءِ	بِمَا	فَضَّلَ اللَّهُ
(the) men	of women	(because) of what	Allah conferred abundantly
بَعْضَهُمْ	عَلَى بَعْضٍ	وَبِمَا أَنْفَقُوا	
(on) some of them	over others	and (because) of what they spend	
مِنْ أَمْوَالِهِمْ	فَالصَّالِحَاتُ	قَانِتَاتٌ	
(out) of their wealth	then the righteous women	(are) devoutly obedient	
حَافِظَاتٌ	لِّلْغَيْبِ	بِمَا حَفِظَ اللَّهُ	
(who) guard	in (husband's) absence	that which Allah (orders them to) guard	
وَاللَّاتِي تَخَافُونَ نُشُوزَهُنَّ	فَعِظُوهُنَّ	وَأَهْجُرُوهُنَّ	
but those whom	you fear their rebellion	then admonish them	and leave them (alone)

فَلَا تَبْعُوا	فَإِنْ أَطَعَنَّكُمْ	وَأَضْرِبُوهُمْ	فِي الْمَضَاجِعِ
then (do) not seek	then if they obey you	and beat them	in the beds
كَبِيرًا	عَلِيًّا	سَبِيلًا	عَلَيْهِمْ
Most Great	Most High	indeed Allah is	a way against them

وَإِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَابْعَثُوا حَكَمًا مِّنْ أَهْلِهِ وَحَكَمًا مِّنْ أَهْلِهَا إِنْ يُرِيدَا إِصْلَاحًا يُوَفِّقِ اللَّهُ بَيْنَهُمَا إِنَّ اللَّهَ كَانَ عَلِيمًا خَبِيرًا ﴿٣٥﴾ وَاعْبُدُوا اللَّهَ وَلَا تَشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَنًا وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنبِ وَابْنِ السَّبِيلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ إِنَّ اللَّهَ لَا يُحِبُّ مَن كَانَ مُخْتَالًا فَخُورًا ﴿٣٦﴾

35. If you fear a breach between them twain (the man and his wife), appoint (two) arbitrators, one from his family and the other from her's; if they both wish for peace, Allāh will cause their reconciliation. Indeed Allāh is Ever All-Knower, Well-Acquainted with all things. 36. Worship Allāh and join none with Him (in worship); and do good to parents, kinsfolk, orphans, *Al-Masakin* (the needy), the neighbour who is near of kin, the neighbour who is a stranger, the companion by your side, the wayfarer (you meet), and those (slaves) whom your right hands possess. Verily, Allāh does not like such as are proud and boastful.

وَإِنْ خِفْتُمْ شِقَاقَ	بَيْنِهِمَا	فَابْعَثُوا حَكَمًا	مِّنْ أَهْلِهِ
and if you fear a breach	between the two	then appoint an arbitrator	from his family
وَحَكَمًا	مِّنْ أَهْلِهَا	إِنْ يُرِيدَا إِصْلَاحًا	
and an arbitrator	from her family	if they both wish to set things right	
يُوفِّقِ اللَّهُ بَيْنَهُمَا	إِنَّ اللَّهَ كَانَ	عَلِيمًا	
Allah will bring reconciliation between them	indeed Allah is	All-Knower	
خَبِيرًا	وَاعْبُدُوا اللَّهَ	وَلَا تَشْرِكُوا	
All-Aware (of every thing)	and you serve (worship) Allah	and (do) not associate	

وَالْيَتَامَىٰ	وَبِذَى الْقُرْبَىٰ	إِحْسَنًا	وَالْوَالِدَيْنِ	شَيْئًا	بِهِ
and orphans	and relatives	(do) good	and to parents	anything	with Him
وَالْجَارِ	ذِي الْقُرْبَىٰ	وَالْجَارِ	وَالْمَسْكِينِ		
and the neighbour	(who is) relative	and the neighbour	and the needy		
وَأَبْنِ السَّبِيلِ	بِالْجَنبِ	وَالصَّاحِبِ	الْجُنُبِ		
and the wayfarer	by (your) side	and (to) the companion	(who is) a stranger		
لَا يُحِبُّ	إِنَّ اللَّهَ	مَلَكَتْ أَيْمَنُكُمْ	وَمَا		
(dose) not love	indeed Allah	your right hands possessed	and those		
	فَخُورًا	مُنْتَالًا	مَنْ كَانَ		
	(and) boastful	proud	(one) who is		

الَّذِينَ يَبْخُلُونَ وَيَأْمُرُونَ النَّاسَ بِالْبُخْلِ وَيَكْتُمُونَ مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ ۖ وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُّهِينًا ﴿٣٧﴾ وَالَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ رِشَاءَ النَّاسِ وَلَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ ۚ وَمَنْ يَكُنِ الشَّيْطَانُ لَهُ قَرِينًا فَسَاءَ قَرِينًا ﴿٣٨﴾ وَمَاذَا عَلَيْهِمْ لَوْ ءَامَنُوا بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۖ وَأَنفَقُوا مِمَّا رَزَقَهُمُ اللَّهُ ۖ وَكَانَ اللَّهُ بِهِمْ عَلِيمًا ﴿٣٩﴾

37. Those who are miserly and enjoin miserliness on other men and hide what Allāh has bestowed upon them of His bounties. And We have prepared for the disbelievers a disgraceful torment. 38. And (also) those who spend of their substance to be seen of men, and believe not in Allāh and the Last Day [they are the friends of *Shaitān* (Satan)], and whoever takes *Shaitān* (Satan) as an intimate; then what a dreadful intimate he has! 39. And what loss have they if they had believed in Allāh and in the Last Day, and they spend out of what Allāh has provided them? And Allāh is Ever All-Knower of them.

وَيَكْتُمُونَ	بِالْبُخْلِ	وَيَأْمُرُونَ النَّاسَ	الَّذِينَ يَبْخُلُونَ
and (who) hide	with stinginess	and command the people	those who are stingy
لِلْكَافِرِينَ	وَأَعْتَدْنَا	مِنْ فَضْلِهِ	مَا ءَاتَاهُمْ اللَّهُ
for the disbelievers	and We have prepared	of His bounty	Allah gave them what

عَذَابًا مُهِينًا ﴿١٠﴾	وَالَّذِينَ	يُنْفِقُونَ أَمْوَالَهُمْ رِثَاءَ	النَّاسِ
humiliating a torment	and those who	spend their wealth to be seen	(of) men
وَلَا يُؤْمِنُونَ	بِاللَّهِ	وَلَا بِالْيَوْمِ الْآخِرِ	وَمَنْ
and neither they believe	in Allah	the Last in the Day	and whoever
لَهُ	قَرِينًا	فَسَاءَ قَرِينًا ﴿١١﴾	وَمَاذَا
for him	(as) a companion	then what a bad companion (he is)	and what (harm)
عَلَيْهِمْ	لَوْ ءَامَنُوا	بِاللَّهِ	وَالْيَوْمِ
they (would) have	if they had believed	in Allah	and the Day
مِمَّا	رَزَقَهُمُ اللَّهُ	وَكَانَ اللَّهُ	بِهِمْ عَلِيمًا ﴿١٢﴾
out of what	Allah gave them for sustenance	and Allah is	All-Knower of them

إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ وَإِنْ تَكَ حَسَنَةً يُّضْعِفْهَا وَيُؤْتِ مِنْ لَدُنْهُ أَجْرًا عَظِيمًا ﴿١٠﴾ فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَى هَؤُلَاءِ شَهِيدًا ﴿١١﴾ يَوْمَئِذٍ يَوَدُّ الَّذِينَ كَفَرُوا وَعَصَوُوا الرُّسُولَ لَوْ تُسَوَّى بِهِمُ الْأَرْضُ وَلَا يَكْتُمُونَ اللَّهَ حَدِيثًا ﴿١٢﴾

40. Surely, Allāh wrongs not even of the weight of an atom (or a small ant), but if there is any good (done), He doubles it, and gives from Him a great reward. 41. How (will it be) then, when We bring from each nation a witness and We bring you (O Muhammad ﷺ) as a witness against these people? 42. On that day those who disbelieved and disobeyed the Messenger (Muhammad ﷺ) will wish that they were buried in the earth, but they will never be able to hide a single fact from Allāh.

إِنَّ اللَّهَ	لَا يَظْلِمُ مِثْقَالَ	ذَرَّةٍ	وَإِنْ تَكَ حَسَنَةً
indeed Allah	wrongs not (even of the) weight	(of) an atom	and if (there) is a good
يُضْعِفْهَا	وَيُؤْتِ	مِنْ لَدُنْهُ	أَجْرًا
He doubles it	and gives	from Himself	a reward
عَظِيمًا ﴿١٠﴾	فَكَيْفَ		
great	how then		

إِذَا جِئْنَا	مِنْ كُلِّ	أُمَّةٍ	شَهِيدٍ	وَجِئْنَا	بِكَ
when We bring	from each	community	a witness	and We bring	you
عَلَى هَؤُلَاءِ	شَهِيدًا	يَوْمَئِذٍ	يَوَدُّ	الَّذِينَ كَفَرُوا	
against these people	(as) a witness	(on) that Day	would wish	those who disbelieved	
وَعَصَوْا الرَّسُولَ	لَوْ سَوَّى	لَهُمُ	الْأَرْضُ		
and disobeyed the Messenger	if was levelled	with them	the earth		
وَلَا يَكْتُمُونَ	اللَّهِ	حَدِيثًا			
but they would not (be able to) hide	(from) Allah	(any) matter			

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنتُمْ سُكَرَىٰ حَتَّىٰ تَعْلَمُوا مَا تَقُولُونَ وَلَا جُنْبًا إِلَّا عَابِرِ سَبِيلٍ حَتَّىٰ تَغْتَسِلُوا وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُم مِّنَ الْغَايِطِ أَوْ لَمَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوْهِكُمْ وَأَيْدِيكُمْ إِنَّ اللَّهَ كَانَ عَفُوًّا غَفُورًا ﴿٤٣﴾

43. O you who believe! Approach not *As-Salāt* (the prayers) when you are in a drunken state until you know (the meaning) of what you utter, nor while you are in a state of *Janāba* (i.e. in a state of sexual impurity and have not yet taken a bath), except while travelling on the road (without enough water, or just passing through a mosque), until you wash your whole body (*Ghusl*). And if you are ill, or on a journey, or one of you comes from the *Ghā'it* (toilet), or you have been in contact with women (by sexual relations) and you find no water, perform *Tayammum* with clean earth and rub therewith your faces and hands (*Tayammum*). Truly, Allāh is Ever Oft-Pardoning, Oft-Forgiving.

يَتَأْتِيهَا	الَّذِينَ ءَامَنُوا	لَا تَقْرَبُوا الصَّلَاةَ	وَأَنتُمْ	سُكَرَىٰ	
O (you)	who believe	(do) not draw near (to) the prayer	while you	(are) intoxicated	
حَتَّىٰ تَعْلَمُوا	مَا تَقُولُونَ	وَلَا جُنْبًا			
until you know	what you utter	nor (while you are) in a state of sexual impurity			
إِلَّا عَابِرِ	سَبِيلٍ	حَتَّىٰ تَغْتَسِلُوا	وَإِنْ كُنْتُمْ مَرْضَىٰ		
except (when) passing	(on) a way	until you wash yourselves	and if you are ill		

أَوْ	عَلَى سَفَرٍ	أَوْ جَاءَ أَحَدٌ	مِّنْكُمْ	مِّنَ الْغَائِطِ
or	on a journey	or came one	of you	from the toilet
أَوْ لَمَسْتُمُ النِّسَاءَ		فَلَمْ تَجِدُوا مَاءً		
or you had a sexual contact (with) women		but you (did) not find water		
فَتَيَمَّمُوا صَعِيدًا	طَيِّبًا	فَأَمْسَحُوا	بِوُجُوهِكُمْ	
then do Tayammum (with) earth	clean	and rub (therewith)	your faces	
وَأَيْدِيكُمْ	إِنَّ اللَّهَ كَانَ	عَفُوًّا	غَفُورًا	
and your hands	indeed Allah is	Oft-Pardoning	All-Forgiving	

أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ يَشْتَرُونَ الضَّلَالَةَ وَيُرِيدُونَ أَن تَضِلُّوا السَّبِيلَ ﴿٤٤﴾ وَاللَّهُ أَعْلَمُ بِأَعْدَائِكُمْ وَكَفَى بِاللَّهِ وَلِيًّا وَكَفَى بِاللَّهِ نَصِيرًا ﴿٤٥﴾ مِّنَ الَّذِينَ هَادُوا يُحَرِّفُونَ الْكَلِمَ عَن مَّوَاضِعِهِ وَيَقُولُونَ سَمِعْنَا وَعَصَيْنَا وَأَسْمَعُ غَيْرَ مُسْمِعٍ وَرَاعِنَا لَيًّا بِأَلْسِنَتِهِمْ وَطَعْنًا فِي الدِّينِ وَلَوْ أَنَّهُمْ قَالُوا سَمِعْنَا وَأَطَعْنَا وَأَسْمَعُ وَانْظُرْنَا لَكَانَ خَيْرًا لَّهُمْ وَأَقْوَمَ وَلَٰكِن لَّعَنَهُمُ اللَّهُ بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا ﴿٤٦﴾

44. Have you not seen those (the Jews) who were given a portion of the Book, purchasing the wrong path, and wishing that you should go astray from the Right Path. 45. Allāh has full knowledge of your enemies, and Allāh is Sufficient as a *Walī* (Protector), and Allāh is Sufficient as a Helper. 46. Among those who are Jews, there are some who displace words from (their) right places and say: "We hear your word (O Muhammad ﷺ) and disobey," and "Hear and let you (O Muhammad ﷺ) hear nothing." And *Rā'ina* with a twist of their tongues and as a mockery of the religion (Islam). And if only they had said: "We hear and obey", and "Do make us understand," it would have been better for them, and more proper; but Allāh has cursed them for their disbelief, so they believe not except a few.

أَلَمْ تَرَ	إِلَى الَّذِينَ	أُوتُوا نَصِيبًا	مِّنَ الْكِتَابِ	
(have) you not seen?	[to] those who	were given a portion	of the Book	
يَشْتَرُونَ الضَّلَالَةَ	وَيُرِيدُونَ	أَن تَضِلُّوا السَّبِيلَ	وَاللَّهُ أَعْلَمُ	
they purchase error	and they wish	that you lose the (Right) Path	but Allah knows well	

بِأَعْدَائِكُمْ	وَكَفَىٰ	بِاللَّهِ	وَلِيًّا	وَكَفَىٰ	بِاللَّهِ	نَصِيرًا ﴿٥٥﴾
your enemies	and suffices	Allah	(as) a Protector	and suffices	Allah	(as) a Helper
مِنَ الَّذِينَ هَادُوا	يُحَرِّفُونَ الْكَلِمَ	عَنْ مَوَاضِعِهِ	وَيَقُولُونَ			
of those who are Jews	they change the words	from their places	and they say			
سَمِعْنَا	وَعَصَيْنَا	وَأَسْمَعُ	غَيْرَ	مُسْمِعٍ		
we heard	and we disobeyed	and hear (us)	without	hearkening		
وَرَاعِنَا	لِيَّا	بِأَلْسِنَتِهِمْ	وَطَعْنَا			
and (Râ'ina) hearken to us	(by) twisting	their tongues	and slandering			
فِي الدِّينِ	وَلَوْ	أَنَّهُمْ قَالُوا	سَمِعْنَا	وَأَطَعْنَا		
[in] the (true) religion	and if	[that] they had said	we heard	and we obeyed		
وَأَسْمَعُ	وَأَنْظُرْنَا	لَكَانَ خَيْرًا	لَّهُمْ			
and hear (us)	and look at us	surely it would have been better	for them			
وَأَقْوَمَ	وَلَكِن لَّعَنَهُمُ اللَّهُ	يَكْفُرِهِمْ				
and more proper	[and] but Allah cursed them	due to their disbelief				
فَلَا يُؤْمِنُونَ		إِلَّا قَلِيلًا ﴿٥٦﴾				
so they believe not		except a few				

يَأَيُّهَا الَّذِينَ أُوتُوا الْكِتَابَ ءَامِنُوا بِمَا نَزَّلْنَا مُصَدِّقًا لِّمَا مَعَكُمْ مِّن قَبْلِ أَن نَّطْمِسَ وُجُوهًا فَنَرُدَّهَا عَلَىٰ أَدْبَارِهَا أَوْ نَلْعَنَهُمْ كَمَا لَعَنَّا أَصْحَابَ السَّبْتِ وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا ﴿٥٧﴾ إِنَّ اللَّهَ لَا يَغْفِرُ أَن يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَن يَشَاءُ وَمَن يُشْرِكْ بِاللَّهِ فَقَدْ افْتَرَىٰ إِثْمًا عَظِيمًا ﴿٥٨﴾

47. O you who have been given the Scripture (Jews and Christians)! Believe in what We have revealed (to Muhammad ﷺ) confirming what is (already) with you, before We efface faces (by making them like the back of necks; without nose, mouth and eyes) and turn them hindwards, or curse them as We cursed the Sabbath-breakers. And the Commandment of Allāh is always executed. 48.

Verily, Allāh forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills; and whoever sets up partners with Allāh in worship, he has indeed invented a tremendous sin.

يَتَّيِّهَا الَّذِينَ	أُوتُوا الْكِتَابَ	ءَامِنُوا بِمَا	نَزَّلْنَا
who	have been given the Scripture	believe in what	We have sent down
مُصَدِّقًا	لِّمَا	مَعَكُمْ	مِّن قَبْلِ
confirming	what (is)	with you	before
عَلَىٰ أَذْبَارِهَا	أَوْ نَلْعَنَهُمْ	كَمَا لَعَنَّا أَصْحَابَ	السَّبْتِ
to their backs	or We curse them	as We cursed (the) People	(of) Sabbath
وَكَانَ أَمْرُ اللَّهِ	مَفْعُولًا	إِنَّ اللَّهَ	لَا يَغْفِرُ
and (the) Commandment (of) Allah is	executed	indeed Allah	forgives not
يُشْرَكَ بِهِ	وَيَغْفِرُ مَا دُونَ	ذَلِكَ	لِمَن يَشَاءُ
a partner is ascribed to Him	and He forgives other than	that	to whom He wills
وَمَن يُشْرِكْ	بِاللَّهِ	فَقَدْ أَفْرَىٰ إِثْمًا	عَظِيمًا
and whoever associates (anyone)	with Allah	then indeed he has devised a sin	tremendous

أَلَمْ تَرَ إِلَى الَّذِينَ يَزْكُونَ أَنْفُسَهُمْ بِاللَّهِ يَزْكِي مَنْ يَشَاءُ وَلَا يُظْلَمُونَ فَتِيلًا ﴿٤٩﴾ أَنْظُرْ
كَيْفَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ وَكَفَىٰ بِهِ إِثْمًا مُّبِينًا ﴿٥٠﴾ أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا
نَصِيبًا مِّنَ الْكِتَابِ يُؤْمِنُونَ بِالْجِبْتِ وَالطَّاغُوتِ وَيَقُولُونَ لِلَّذِينَ كَفَرُوا
هَؤُلَاءِ أَهْدَىٰ مِنَ الَّذِينَ ءَامَنُوا سَبِيلًا ﴿٥١﴾

49. Have you not seen those (Jews and Christians) who claim sanctity for themselves? Nay, but Allāh sanctifies whom He wills, and they will not be dealt with injustice even equal to the extent of a *Fatīlā* (a scallish thread in the long slit of a date stone). 50. Look, how they invent a lie against Allāh, and enough is that as a manifest sin. 51. Have you not seen those who were given a portion of the Scripture? They believe in *Jibt* and *At-Tāghūt* and say to the disbelievers that they are better guided as regards the way than the believers (Muslims).

يُزَكُّونَ أَنْفُسَهُمْ	إِلَى الَّذِينَ	أَلَمْ تَرَ
claim purity (for) themselves	[to] those who	(have) you not seen?
وَلَا يُظْلَمُونَ	مَنْ يَشَاءُ	بَلِ اللَّهِ يُزَكِّي
and they will not be wronged	whom He wills	nay (it is) Allah Who purifies
وَكَفَى	عَلَى اللَّهِ الْكَذِبُ	كَيْفَ يَفْتَرُونَ
and suffices	a lie against Allah	how they invent
إِنَّمَا	أَلَمْ تَرَ	مُبِينًا
(to be) a sin	(have) you not seen?	manifest
أَوْتُوا نَصِيبًا	يُؤْمِنُونَ بِالْجِبْتِ	مِّنَ الْكِتَابِ
were given a portion	they believe in baseless superstitions	of the Book
وَالطَّاغُوتِ	وَيَقُولُونَ	لِلَّذِينَ كَفَرُوا
and false deities	and they say	to those who disbelieved
أَهْدَى	مِنَ الَّذِينَ ءَامَنُوا	سَبِيلًا
(are) better guided	than those who believed	(to the Right) Path

أُولَٰئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ وَمَنْ يَلْعَنِ اللَّهُ فَلَنْ تَجِدَ لَهُ نَصِيرًا ﴿٥٢﴾ أَمْ لَهُمْ نَصِيبٌ مِّنَ الْمُلْكِ فَإِذَا لَا يُؤْتُونَ النَّاسَ نَقِيرًا ﴿٥٣﴾ أَمْ يَحْسُدُونَ النَّاسَ عَلَى مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ فَقَدْ آتَيْنَا آلَ إِبْرَاهِيمَ الْكِتَابَ وَالْحِكْمَةَ وَءَاتَيْنَاهُمْ مُلْكًا عَظِيمًا ﴿٥٤﴾

52. They are those whom Allāh has cursed, and he whom Allāh curses, you will not find for him (any) helper, 53. Or have they a share in the dominion? Then in that case they would not give mankind even a *Naqira* (speck on the back of a date stone). 54. Or do they envy men (Muhammad ﷺ and his followers) for what Allāh has given them of His bounty? Then, We had already given the family of Ibrāhīm (Abraham) the Book and *Al-Hikmah* (*As-Sunnah*— Divine Revelation to those Prophets not written in the form of a book), and conferred upon them a great kingdom.

فَلَنْ	وَمَنْ يَلْعَنِ اللَّهُ	لَعَنَهُمُ اللَّهُ	الَّذِينَ
then never	and (he) whom Allah curses	whom Allah cursed	(are) those they

تَجِدْ لَهُ.	نَصِيرًا ﴿٥٦﴾	أَمْ	هُمْ	نَصِيبٌ	مِّنَ الْمُلْكِ
you will find for him	(any) helper	or	have they	a share	in the dominion(?)
فَإِذَا	لَا يُؤْتُونَ النَّاسَ	نَقِيرًا ﴿٥٧﴾			
[so] then	they would not give people	(even) a speck on the back of a date-stone			
أَمْ يَحْسُدُونَ النَّاسَ	عَلَىٰ مَا	ءَاتَاهُمُ اللَّهُ		مِّن فَضْلِهِ	
or (do) they envy people	on what	Allah gave them		of His bounty	
فَقَدْ ءَاتَيْنَا	ءَالَ	إِبْرَاهِيمَ	الْكِتَابَ	وَالْحِكْمَةَ	
then indeed We gave	(the) family	(of) Abraham	the Book	and the Wisdom	
وَءَاتَيْنَهُمْ	مُلْكًا	عَظِيمًا ﴿٥٨﴾			
and We gave them	a kingdom	great			

فَمِنْهُمْ مَّنْ ءَامَنَ بِهِ ۖ وَمِنْهُمْ مَّنْ صَدَّ عَنْهُ ۚ وَكَفَىٰ بِجَهَنَّمَ سَعِيرًا ﴿٥٥﴾ إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِنَا سَوْفَ نُصْلِيهِمْ نَارًا كَلَّمًا ۖ تَضَعَتْ جُلُودُهُمْ بَدَلْنَاهُمْ جُلُودًا غَيْرَهَا لِيَذُوقُوا الْعَذَابَ ۚ إِنَّ اللَّهَ كَانَ عَزِيزًا حَكِيمًا ﴿٥٦﴾ وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ سَنُدْخِلُهُمْ جَنَّاتٍ تَجْرَىٰ مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ۖ لَهُمْ فِيهَا أَزْوَاجٌ مُّطَهَّرَةٌ ۖ وَنُدْخِلُهُمْ ظِلًّا ظَلِيلًا ﴿٥٧﴾

55. Of them were (some) who believed in him (Muhammad ﷺ), and of them were (some) who averted their faces from him (Muhammad ﷺ); and enough is Hell for burning (them). 56. Surely, those who disbelieved in Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.), We shall burn them in Fire. As often as their skins are roasted through, We shall change them for other skins that they may taste the punishment. Truly, Allāh is Ever Most Powerful, All-Wise. 57. But those who believe (in the Oneness of Allāh – Islamic Monotheism) and do deeds of righteousness, We shall admit them to Gardens under which rivers flow (Paradise), abiding therein forever. Therein they shall have *Azawājun Mutahharatun* (purified mates or wives), and We shall admit them to shades wide and ever deepening (Paradise).

فَمِنْهُمْ	مَّنْ ءَامَنَ	بِهِ	وَمِنْهُمْ
then of them (the Jews)	(were some) who believed	in him	and of them

مَنْ صَدَّ	عَنْهُ	وَكُفَىٰ	بِجَهَنَّمَ	سَعِيرًا
(were some) who turned away	from him	and suffices	Hell	(as) a blazing Fire
إِنَّ الَّذِينَ كَفَرُوا	بِآيَاتِنَا	سَوْفَ نُصْلِيهِمْ	نَارًا	
indeed those who rejected	Our Signs	soon We shall cast them	(in) Fire	
كَلَّمَآ	نُضِجَتْ جُلُودُهُمْ	بَدَلْنَهُمْ	جُلُودًا	
as often as	their skins are burnt out	We shall change them	skins	
غَيْرَهَا	لِيَذُوقُوا الْعَذَابَ	إِنَّ اللَّهَ كَانَ	عَزِيزًا	
other (than) that	that they may taste the punishment	indeed Allah is	All-Mighty	
حَكِيمًا	وَالَّذِينَ آمَنُوا	وَعَمِلُوا الصَّالِحَاتِ	سَنُدْخِلُهُمْ	
All-Wise	and those who believed	and did good deeds	We shall admit them	
جَنَّاتٍ	تَجْرِي مِنْ تَحْتِهَا	الْأَنْهَارُ خَالِدِينَ فِيهَا	أَبَدًا	هُمْ فِيهَا
(to) Gardens	under which flow	rivers	therein	abiding forever
أَزْوَاجٌ	مُطَهَّرَةٌ	وَنُدْخِلُهُمْ	ظِلًّا	ظِلِيلًا
(are) spouses	pure	and We shall admit them	(to) a shelter	with plenteous shade

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا ﴿٥٨﴾ يَأْتِيهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِيَ الْأَمْرِ مِنْكُمْ فَإِنْ تَنَزَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ﴿٥٩﴾

58. Verily, Allāh commands that you should render back the trusts to those, to whom they are due; and that when you judge between men, you judge with justice. Verily, how excellent is the teaching which He (Allāh) gives you! Truly, Allāh is Ever All-Hearer, All-Seer. 59. O you who believe! Obey Allāh and obey the Messenger (Muhammad ﷺ), and those of you (Muslims) who are in authority. (And) if you differ in anything amongst yourselves, refer it to Allāh and His Messenger (ﷺ), if you believe in Allāh and in the Last Day. That is better and more suitable for final determination.

أَنْ تُوَدُّوا أَلَا مَنَنْتِ		إِنَّ اللَّهَ يَأْمُرُكُمْ	
that you deliver the trusts		verily Allah commands you	
بَيْنَ	وَإِذَا حَكَمْتُمْ	إِلَى أَهْلِهَا	
between	and when you judge	to (those who are) worthy of them (their owners)	
إِنَّ اللَّهَ نِعِمَّا		تَحْكُمُوا بِالْعَدْلِ	أَنْ
indeed Allah excellently		you should judge with justice	that
يُعْظَمُ	يَوْمَهُ	إِنَّ اللَّهَ كَانَ	سَمِيعًا
admonishes you	of it	verily Allah is	All-Hearing
أَطِيعُوا اللَّهَ	وَأَطِيعُوا الرَّسُولَ	وَأُولَى الْأَمْرِ	
obey Allah	and obey the Messenger	and those having authority	
فَإِنْ تَنَزَعْتُمْ	فِي شَيْءٍ	فَرُدُّوهُ	إِلَى اللَّهِ
then if you dispute (among yourselves)	in anything	so refer it	to Allah
وَالرَّسُولِ	إِنْ كُنْتُمْ	تُؤْمِنُونَ بِاللَّهِ	وَالْيَوْمِ
and the Messenger	if you	believe in Allah	and the Day
وَأَحْسَنُ		تَأْوِيلًا	
and more suitable		(for final) interpretation	

أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ ءَامَنُوا بِمَا أُنْزِلَ إِلَيْكَ وَمَا أُنْزِلَ مِنْ قَبْلِكَ يُرِيدُونَ أَنْ يَتَحَاكَمُوا إِلَى الطَّاغُوتِ وَقَدْ أُمِرُوا أَنْ يَكْفُرُوا بِهِ وَيُرِيدُ الشَّيْطَانُ أَنْ يُضِلَّهُمْ ضَلَالًا بَعِيدًا ﴿٦٠﴾ وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَى مَا أَنْزَلَ اللَّهُ وَإِلَى الرَّسُولِ رَأَيْتَ الْمُنَافِقِينَ يَصُدُّونَ عَنْكَ صُدُودًا ﴿٦١﴾

60. Have you not seen those (hypocrites) who claim that they believe in that which has been sent down to you, and that which was sent down before you, and they wish to go for judgement (in their disputes) to the *Tāghūt* (false judges) while they have been ordered to reject them. But *Shaitān* (Satan) wishes to lead them far astray. 61. And when it is said to them: "Come to what Allāh has sent down and to the Messenger (Muhammad ﷺ)," you

(Muhammad ﷺ) see the hypocrites turn away from you (Muhammad ﷺ) with aversion.

إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ آمَنُوا	بِمَا أُنْزِلَ	أَلَمْ تَرَ
in what has been sent down	that they believe [to] those who claim	(have) you not seen?
وَمَا أُنْزِلَ	مِنْ قَبْلِكَ يُرِيدُونَ	أَن يَتَحَاكَمُوا
and what was sent down	to you before you they wish	that they go for judgement
إِلَى الطَّاغُوتِ	وَقَدْ أُمِرُوا	أَن يَكْفُرُوا بِهِ
to Taghut (fake judges)	while surely they had been ordered	it that they should reject
وَيُرِيدُ الشَّيْطَانُ	أَن يُضِلَّهُمْ	ضَلَالًا
but Satan wishes	to mislead them	misleading
لَهُمْ	تَعَالَوْا	إِلَى مَا أُنْزِلَ اللَّهُ
to them	come	to what Allah has sent down
رَأَيْتَ الْمُنَافِقِينَ	يَصُدُّونَ عَنْكَ	صُدُّوًا
you see the hypocrites	turn away from you	(with) aversion

فَكَيْفَ إِذَا أَصَابَتْهُمْ مُصِيبَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ ثُمَّ جَاءُوكَ يَحْلِفُونَ بِاللَّهِ إِنَّ أَرْدَنَّا إِلَّا إِحْسَنًا وَتَوْفِيقًا ﴿٦٢﴾ أُولَٰئِكَ الَّذِينَ يَعْلَمُ اللَّهُ مَا فِي قُلُوبِهِمْ فَأَعْرِضْ عَنْهُمْ وَعِظْهُمْ وَقُلْ لَهُمْ فِي أَنْفُسِهِمْ قَوْلًا بَلِيغًا ﴿٦٣﴾ وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَّحِيمًا ﴿٦٤﴾

62. How then, when a catastrophe befalls them because of what their hands have sent forth, they come to you swearing by Allāh, "We meant no more than goodwill and conciliation!" 63. They (hypocrites) are those of whom Allāh knows what is in their hearts; so turn aside from them (do not punish them) but admonish them, and speak to them an effective word (i.e. to believe in Allāh, worship Him, obey Him, and be afraid of Him) to reach their inner selves. 64.

We sent no Messenger, but to be obeyed by Allāh's Leave. If they (hypocrites), when they had been unjust to themselves, had come to you (Muhammad ﷺ) and begged Allāh's forgiveness, and the Messenger (ﷺ) had begged forgiveness for them, indeed, they would have found Allāh All-Forgiving (One Who forgives and accepts repentance), Most Merciful.

فَكَيْفَ إِذَا	أَصَابَتْهُمْ مُصِيبَةٌ	بِمَا	قَدَّمَتْ أَيْدِيهِمْ
when how then	befalls them	for what	their hands sent forth
ثُمَّ جَاءُوكَ	يَحْلِفُونَ بِاللَّهِ	إِنْ أَرَدْنَا	إِلَّا إِحْسَنًا
then they came to you	swearing by Allah	verily We wanted	only goodwill
وَتَوْفِيقًا ﴿٦٠﴾	أُولَٰئِكَ	الَّذِينَ يَعْلَمُ اللَّهُ	مَا
and reconciliation	they (are)	those (of) whom Allah knows	what
فَاعْرِضْ عَنْهُمْ	وَعِظْهُمْ	وَقُلْ لَهُمْ	فِي قُلُوبِهِمْ
so turn away from them	and admonish them	and say to them	in their hearts
قَوْلًا	بَلِيغًا ﴿٦١﴾	وَمَا أَرْسَلْنَا	مِنْ رَسُولٍ إِلَّا
words	penetrating	and never We sent	but a Messenger
بِإِذْنِ اللَّهِ	وَلَوْ أَنَّهُمْ	إِذْ ظَلَمُوا	أَنْفُسَهُمْ
by (the) Leave (of) Allah	and if that they	when they wronged	themselves
جَاءُوكَ	فَاسْتَغْفِرُوا اللَّهَ	وَاسْتَغْفَرَ	لَهُمْ
had come to you	(if) Allah and asked forgiveness	and asked forgiveness	for them
الرَّسُولُ	لَوْ جَدُّوا اللَّهَ	تَوَابًا	رَّحِيمًا ﴿٦٢﴾
the Messenger	surely they would have found Allah	All-Forgiving	Most Merciful

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا ﴿٦٣﴾ وَلَوْ أَنَّا كَتَبْنَا عَلَيْهِمْ أَنِ اقْتُلُوا أَنْفُسَكُمْ أَوْ أَخْرِجُوا مِنْ دِيَارِكُمْ مَا فَعَلُوهُ إِلَّا قَلِيلٌ مِنْهُمْ وَلَوْ أَنَّهُمْ فَعَلُوا مَا يُوعَظُونَ بِهِ لَكَانَ خَيْرًا لَهُمْ وَأَشَدَّ تَثْبِيتًا ﴿٦٤﴾

65. But no, by your Lord, they can have no Faith, until they make you (O Muhammad ﷺ) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission. 66. And if We had ordered them (saying), "Kill yourselves (i.e. the innocent ones kill the guilty ones) or leave your homes," very few of them would have done it; but if they had done what they were told, it would have been better for them, and would have strengthened their (Faith);

فَلَا	وَرَبِّكَ	لَا يُؤْمِنُونَ	حَتَّىٰ يُحَكِّمُوكَ	فِيمَا
but no	by your Lord	they believe not	until they make you judge	in what
شَجَرَيْنَهُمْ	ثُمَّ	لَا يَجِدُوا	فِي أَنْفُسِهِمْ	حَرْجًا
rose (disputes) between them	then	they find not	in themselves	anguish
مِمَّا قَضَيْتَ	وَيَسْلُمُوا أَسْلِيمًا	وَلَوْ		
on what you have decided	and submit (accept with full) submission	and if		
أَنَا كُنَّا	عَلَيْهِمْ	أَنْ أَقْتُلُوا أَنْفُسَكُمْ	أَوْ أَخْرَجُوا	
that We had enjoined	upon them	that kill yourselves	or leave	
مِنْ دِيَارِهِمْ	مَا فَعَلُوهُ	إِلَّا قَلِيلٌ	مِنْهُمْ	
from your homes	they would not have done it	except very few	of them	
وَلَوْ	أَتَيْنَاهُمْ فَعَلُوا	مَا يُوعَظُونَ	بِهِ	
and if	[that] they had done	what they were admonished	of it	
لَكَانَ خَيْرًا	لَهُمْ	وَأَشَدَّ	تَثْبِيثًا	
surely it would have been better	for them	and (would have) added	(to their) firmness	

وَإِذَا لَا تَأْتِيَهُمْ مِّن لَّدُنَّا أَجْرًا عَظِيمًا ﴿٦٧﴾ وَلَهْدَيْنَهُمْ صِرَاطًا مُّسْتَقِيمًا ﴿٦٨﴾ وَمَن يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَٰئِكَ رَفِيقًا ﴿٦٩﴾ ذَلِكَ الْفَضْلُ مِنَ اللَّهِ وَكَفَىٰ بِاللَّهِ عَلِيمًا ﴿٧٠﴾

67. And indeed We should then have bestowed upon them a great reward

from Ourselves. 68. And indeed We should have guided them to the Straight Way. 69. And whoso obeys Allāh and the Messenger (Muhammad ﷺ), then they will be in the company of those on whom Allāh has bestowed His Grace, of the Prophets, the *Siddiqūn* (those followers of the Prophets who were first and foremost to believe in them, like Abu Bakr As-Siddiq رضي الله عنه), the martyrs, and the righteous. And how excellent these companions are! 70. Such is the bounty from Allāh, and Allāh is Sufficient as All-Knower.

وَإِذَا	لَا تَتَّبِعُهُمْ	مِّن لَّدُنَّا	أَجْرًا	عَظِيمًا ﴿٦٨﴾
and then	surely We would have given them	from Ourselves	a reward	great
وَلَهَدَيْنَهُمْ	صِرَاطًا	مُّسْتَقِيمًا ﴿٦٩﴾		
and surely We would have guided them	(to the) Way	Straight		
وَمَن يُطِيعِ اللَّهَ	وَالرَّسُولَ	فَأُولَٰئِكَ	مَعَ	الَّذِينَ
and whoso obeys Allah	and the Messenger	then they	(will be) with	those
أَنعَمَ اللَّهُ عَلَيْهِمْ	مِّنَ النَّبِيِّينَ	وَالصَّادِقِينَ		
Allah has bestowed (His) Blessings upon them	of the Prophets	and the truthful		
وَالشُّهَدَاءَ	وَالصَّالِحِينَ	وَحَسَنَ أُولَٰئِكَ	رَفِيقًا ﴿٧٠﴾	
and the martyrs	and the righteous	and how excellent (are) those	companions	
ذَٰلِكَ	الْفَضْلُ مِنَ اللَّهِ	وَكَفَىٰ	بِاللَّهِ	عَلِيمًا ﴿٧١﴾
that	(is) the bounty from Allah	and suffices	Allah	(as) All-Knower

يَا أَيُّهَا الَّذِينَ ءَامَنُوا خُذُوا حِذْرَكُمْ فَانفِرُوا ثُبَاتٍ أَوْ انفِرُوا جَمِيعًا ﴿٧١﴾ وَإِنَّ مِنْكُمْ لَمَن لَّيْبِطَنَّ فَإِنْ أَصَابَتْكُمْ مُّصِيبَةٌ قَالْ قَدْ أَنعَمَ اللَّهُ عَلَيَّ إِذْ لَمْ أَكُنْ مَعَهُمْ شَهِيدًا ﴿٧٢﴾ وَلَٰئِنْ أَصَابَكُمْ فُضْلٌ مِّنَ اللَّهِ لَيَقُولَنَّ كَأَن لَّمْ تَكُنْ بَيْنَكُمْ وَبَيْنَهُ مَوَدَّةٌ يَّلِيَّتَنِي كُنْتُ مَعَهُمْ فَأَفُوزَ فَوْزًا عَظِيمًا ﴿٧٣﴾

71. O you who believe! Take your precautions, and either go forth (on an expedition) in parties, or go forth all together. 72. There is certainly among you he who would linger behind (from fighting in Allāh's Cause). If a misfortune befalls you, he says, "Indeed Allāh has favoured me in that I was not present

among them.” 73. But if a bounty (victory and booty) comes to you from Allāh, he would surely say – as if there had never been ties of affection between you and him – “Oh! I wish I had been with them; then I would have achieved a great success (a good share of booty).”

يَتَّيِبُهَا	الَّذِينَ ءَامَنُوا	خُذُوا حِذْرَكُمْ	فَأَنْفِرُوا ثُبَاتٍ
0 (you)	who believe	take your precautions	and advance in groups
أَوْ أَنْفِرُوا جَمِيعًا ﴿٧٤﴾	وَإِنَّ	مِنْكُمْ	لَمَنْ لَّيَبِطَنَّ
or advance all together	and indeed	among you (is)	surely (he) who lags behind
فَإِنْ أَصَابَكُمْ مُصِيبَةٌ	قَالَ قَدْ	أَنْعَمَ اللَّهُ عَلَيَّ	
then if befell you	he said indeed	Allah bestowed (His) Blessings upon me	
إِذْ لَمْ أَكُنْ	مَعَهُمْ	شَهِيدًا	وَلَوْ أَنَّ أَصَابَكُمْ
when I was not	with them	present	and if befell you
فَضْلٌ مِّنَ اللَّهِ	لَيَقُولَنَّ	كَأَن	لَمْ تَكُنْ بَيْنَكُمْ
(the) bounty from Allah	he would surely say	as if	there had not been between you
وَبَيْنَهُ	مَوَدَّةٌ	يَلَيْتَنِي كُنْتُ	مَعَهُمْ
and between him	an affection	would that I had been	with them
	فَأَفُوزَ فَوْزًا	عَظِيمًا ﴿٧٥﴾	
	then I should have achieved a success	great	

فَلْيُقَاتِلْ فِي سَبِيلِ اللَّهِ الَّذِينَ يَشْرُونَ الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ وَمَن يُقَاتِلْ فِي سَبِيلِ اللَّهِ فَيُقْتَلْ أَوْ يَغْلِبْ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا ﴿٧٤﴾ وَمَا لَكُمْ لَا تُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ الَّذِينَ يَقُولُونَ رَبَّنَا أَخْرِجْنَا مِنْ هَذِهِ الْقَرْيَةِ الظَّالِمِ أَهْلُهَا وَاجْعَل لَّنَا مِن لَّدُنكَ وَلِيًّا وَاجْعَل لَّنَا مِن لَّدُنكَ نَصِيرًا ﴿٧٥﴾

74. Let those (believers) who sell the life of this world for the Hereafter fight in the Cause of Allāh; and whoso fights in the Cause of Allāh, and is killed or gets

victory, We shall bestow on him a great reward. 75. And what is wrong with you that you fight not in the Cause of Allāh, and for those weak, ill-treated and oppressed among men, women, and children, whose cry is: "Our Lord! Rescue us from this town whose people are oppressors; and raise for us from You one who will protect, and raise for us from You one who will help."

فَلْيُقَاتِلْ	فِي سَبِيلِ اللَّهِ	الَّذِينَ يَشْرُونَ	الْحَيَاةَ	الدُّنْيَا
so let fight	in (the) Way (of) Allah	those who sell	the life	(of) this world
بِالْآخِرَةِ	وَمَنْ يُقَاتِلْ	فِي سَبِيلِ اللَّهِ	فَيُقَاتِلْ	
in exchange of the Hereafter	and whoever fights	in (the) Way (of) Allah	and is killed	
أَوْ يَغْلِبْ	فَسَوْفَ نُؤْتِيهِ	أَجْرًا	عَظِيمًا	
or gets victory	then soon We shall grant him	a reward	great	
وَمَا	لَكُمْ	لَا تُقَاتِلُونَ	فِي سَبِيلِ اللَّهِ	
and what	(is wrong) with you	(that) you fight not	in (the) Way (of) Allah	
وَالْمُسْتَضْعِفِينَ	مِنَ الرِّجَالِ	وَالنِّسَاءِ	وَالْوِلْدَانِ	الَّذِينَ يَقُولُونَ
and (for) weak (and oppressed)	among men	and women	and children	who say
رَبَّنَا	أَخْرِجْنَا	مِنْ هَذِهِ الْقَرْيَةِ	الظَّالِمِ	أَهْلُهَا
our Lord	bring us out	of this town	(are) oppressors	whose people
لَنَا	مِن لَّدُنكَ	وَلِيًّا	وَأَجْعَلْ	نَصِيرًا
for us	from Yourself	a protector	and appoint	a helper

الَّذِينَ ءَامَنُوا يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالَّذِينَ كَفَرُوا يُقَاتِلُونَ فِي سَبِيلِ الطَّاغُوتِ فَقَاتِلُوا أَوْلِيَاءَ الشَّيْطَانِ إِنَّ كَيْدَ الشَّيْطَانِ كَانَ ضَعِيفًا ﴿٧٦﴾ أَلَمْ تَرَ إِلَى الَّذِينَ قِيلَ لَهُمْ كُفُّوا أَيْدِيَكُمْ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ إِذَا فَرِيقٌ مِنْهُمْ يَخْشَوْنَ النَّاسَ كَخَشْيَةِ اللَّهِ أَوْ أَشَدَّ خَشْيَةً وَقَالُوا رَبَّنَا لِمَ كُتِبَ عَلَيْنَا الْقِتَالُ لَوْلَا أَخَرْتَنَا إِلَى أَجَلٍ قَرِيبٍ قُلْ مَنَعَ الدُّنْيَا قَلِيلٌ وَالْآخِرَةُ خَيْرٌ لِمَنِ اتَّقَى وَلَا يُظْلَمُونَ فَتِيلًا ﴿٧٧﴾

76. Those who believe, fight in the Cause of Allāh, and those who disbelieve,

fight in the cause of *Tāghūt* (Satan). So fight you against the friends of *Shaitān* (Satan); ever feeble indeed is the plot of *Shaitān* (Satan). 77. Have you not seen those who were told to hold back their hands (from fighting) and perform *As-Salāt* (the prayers), and give *Zakāt* (obligatory charity), but when the fighting was ordained for them, behold! a section of them fear men as they fear Allāh or even more. They say: "Our Lord! Why have You ordained for us fighting? Would that You had granted us respite for a short period?" Say: "Short is the enjoyment of this world. The Hereafter is (far) better for him who fears Allāh, and you shall not be dealt with unjustly even equal to the *Fatila* (a scaly thread in the long slit of a date stone).

وَالَّذِينَ كَفَرُوا		يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ		الَّذِينَ آمَنُوا	
and those who disbelieve		fight in (the) Way (of) Allah		those who believe	
الشَّيْطَانِ		فَقَاتِلُوا أَوْلِيَاءَ		الطَّاغُوتِ	
(of) Satan		so fight you (against the) friends		(of) Taghut (Satan)	
إِلَى الَّذِينَ		أَلَمْ تَرَ		إِنَّ كَيْدَ	
[to] those		(have) you not seen?		indeed (the) strategy	
وَأَقِيمُوا الصَّلَاةَ		كُفُّوا أَيْدِيَكُمْ		قِيلَ لَهُمْ	
and establish the prayer		hold back your hands		(when) it was said to them	
وَأَتُوا الزَّكَاةَ		كُنْزَ عَلَيْهِمْ		فَلَمَّا	
and pay the Zakat		was enjoined upon them		but when	
مَنْهُمْ		أَوْ أَشَدَّ		يَخْشَوْنَ النَّاسَ	
of them		or (even) greater as (they) fear Allah		fear men	
لَمْ يَكُنْ لَهُمْ		عَلَيْنَا		لَوْ لَا أَخَّرْنَا	
why have You ordained		on us		why (did) not you defer (it for) us	
إِلَى أَجَلٍ		قُلْ مَنْعُ		وَالْآخِرَةُ	
for (another) period		say enjoyment		and the Hereafter	
حَيْرٌ		لَمَنْ أَنْتَقَى		فَنِيلاً	
(is far) better		for whoever fears (Allah)		and you shall not be wronged	

أَيْنَمَا تَكُونُوا يُدْرِكَكُمُ الْمَوْتُ وَلَوْ كُنْتُمْ فِي بُرُوجٍ مُّشِيدَةٍ وَإِنْ تُصِبْهُمْ حَسَنَةٌ يَقُولُوا هَذِهِ مِنْ عِنْدِ اللَّهِ وَإِنْ تُصِبْهُمْ سَيِّئَةٌ يَقُولُوا هَذِهِ مِنْ عِنْدِكَ قُلْ كُلٌّ مِنْ عِنْدِ اللَّهِ فَمَالِ هَؤُلَاءِ الْقَوْمِ لَا يَكَادُونَ يَفْقَهُونَ حَدِيثًا ﴿٧٨﴾ مَا أَصَابَكَ مِنْ حَسَنَةٍ فَمِنَ اللَّهِ وَمَا أَصَابَكَ مِنْ سَيِّئَةٍ فَمِنَ نَفْسِكَ وَأَرْسَلْنَاكَ لِلنَّاسِ رَسُولًا وَكَفَى بِاللَّهِ شَهِيدًا ﴿٧٩﴾

78. "Wheresoever you may be, death will overtake you even if you are in fortresses built up strong and high!" And if some good reaches them, they say, "This is from Allāh," but if some evil befalls them, they say, "This is from you (O Muhammad ﷺ)." Say: "All things are from Allāh," so what is wrong with these people that they fail to understand any word? 79. Whatever of good reaches you, is from Allāh, but whatever of evil befalls you, is from yourself. And We have sent you (O Muhammad ﷺ) as a Messenger to mankind, and Allāh is Sufficient as a Witness.

أَيْنَمَا تَكُونُوا	يُدْرِكَكُمُ	الْمَوْتُ	وَلَوْ كُنْتُمْ	فِي بُرُوجٍ	مُشِيدَةٍ
wherever you may be	will overtake you	death	even if you are	in towers	built up lofty
وَإِنْ تُصِبْهُمْ	حَسَنَةٌ	يَقُولُوا هَذِهِ	مِنْ عِنْدِ اللَّهِ	وَإِنْ تُصِبْهُمْ	سَيِّئَةٌ
and if happens to them	a good	they say this	(is) from Allah	and if befalls them	an evil
يَقُولُوا هَذِهِ	مِنْ عِنْدِكَ	قُلْ كُلٌّ	مِنْ عِنْدِ اللَّهِ	فَمَالِ هَؤُلَاءِ	الْقَوْمِ
they say this	(is) from you	say all	(is) from Allah	so what (is wrong) with these	people
لَا يَكَادُونَ	يَفْقَهُونَ حَدِيثًا	مَا	أَصَابَكَ	مِنْ حَسَنَةٍ	فَمِنْ نَفْسِكَ
they (do) not seem	to understand any word	whatever	befell you	of good	[so] (is) from yourself
وَأَرْسَلْنَاكَ	لِلنَّاسِ	رَسُولًا	وَكَفَى	بِاللَّهِ	شَهِيدًا
and We have sent you	for mankind	(as) a Messenger	and suffices	Allah	(as) a Witness

مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ وَمَنْ تَوَلَّى فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِظًا ۚ وَيَقُولُوا طَاعَةٌ فَإِذَا بَرَزُوا مِنْ عِنْدِكَ بَيَّتَ طَائِفَةٌ مِنْهُمْ غَيْرَ الَّذِي تَقُولُ

وَاللَّهُ يَكْتُبُ مَا يُبَيِّنُونَ فَأَعْرِضْ عَنْهُمْ وَتَوَكَّلْ عَلَى اللَّهِ وَكَفَى بِاللَّهِ وَكِيلًا ﴿٨٠﴾ أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا ﴿٨١﴾

80. He who obeys the Messenger (Muhammad ﷺ), has indeed obeyed Allāh, but he who turns away, then We have not sent you (O Muhammad ﷺ) as a watcher over them. 81. They say: "We are obedient," but when they leave you (Muhammad ﷺ), a section of them spends all night in planning other than what you say. But Allāh records their nightly (plots). So turn aside from them (do not punish them), and put your trust in Allāh. And Allāh is Ever All-Sufficient as a Disposer of affairs. 82. Do they not then consider the Qur'ān (Allāh's Book) carefully? Had it been from other than Allāh, they would surely have found therein much contradiction.

مَنْ يُطِيعِ	الرَّسُولَ	فَقَدْ أَطَاعَ اللَّهَ	وَمَنْ تَوَلَّى
(he) who obeys	the Messenger	so indeed has obeyed Allah	and who turned away
فَمَا أَرْسَلْنَاكَ	عَلَيْهِمْ	حَفِظًا ﴿٨٠﴾	وَيَقُولُونَ طَاعَةٌ
then We have not sent you	over them	(as) a keeper	and they say (we pledge) obedience
فَإِذَا بَرَأُوا	مِنْ عِنْدِكَ	بَيَّتَ طَائِفَةٌ	مِنْهُمْ
but when they leave	[from] you	a group plan by night	of them
الَّذِي تَقُولُ	وَاللَّهُ يَكْتُبُ	مَا يُبَيِّنُونَ	فَاعْرِضْ عَنْهُمْ
what you say	and Allah records	what they plan by night	so turn away from them
وَتَوَكَّلْ	عَلَى اللَّهِ	وَكْفَى	بِاللَّهِ
and put your trust	in Allah	and suffices	Allah
أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ	وَلَوْ كَانَ	فِيهِ	أَخْتِلَافًا
(do) they not then ponder over the Quran?	and had it been	in it	contradictions
لَوَجَدُوا	كَثِيرًا ﴿٨١﴾		
certainly they would have found	many		

وَإِذَا جَاءَهُمْ أَمْرٌ مِنَ الْأَمْنِ أَوِ الْخَوْفِ أَذَاعُوا بِهِ وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَى أُولِي الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنْبِطُونَهُ مِنْهُمْ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ

لَا تَبْعَتُمُ الشَّيْطَانَ إِلَّا قَلِيلًا ﴿٨٣﴾ فَقَنِلْ فِي سَبِيلِ اللَّهِ لَا تَكْلَفُ إِلَّا نَفْسَكَ وَحَرِّضِ
 الْمُؤْمِنِينَ عَسَى اللَّهُ أَنْ يَكْفَ بِأَسِّ الَّذِينَ كَفَرُوا وَاللَّهُ أَشَدُّ بَأْسًا وَأَشَدُّ تَنكِيلًا ﴿٨٤﴾

83. When there comes to them some matter touching (public) safety or fear, they make it known (among the people); if only they had referred it to the Messenger (ﷺ) or to those charged with authority among them, the proper investigators would have understood it from them (directly). Had it not been for the Grace and Mercy of Allāh upon you, you would have followed *Shaitān* (Satan), except a few of you. 84. Then fight (O Muhammad ﷺ) in the Cause of Allāh, you are not tasked (held responsible) except for yourself, and incite the believers (to fight along with you), it may be that Allāh will restrain the evil might of the disbelievers. And Allāh is Stronger in might and Stronger in punishing.

وَإِذَا	جَاءَهُمْ	أَمْرٌ	مِّنَ الْأَمْنِ أَوِ الْخَوْفِ	أَذَاعُوا بِهِ
and whenever	comes to them	a matter	of peace or fear	they spread it
وَلَوْ رَدُّوهُ	إِلَى الرَّسُولِ	وَالِىَ أُولَى الْأَمْرِ	مِنْهُمْ	
but had they referred it	to the Messenger	and to those having authority	among them	
لَعَلِمَهُ	الَّذِينَ	يَسْتَنْبِطُونَهُ		
it would certainly have been known	by those who	may infer it (right conclusions)		
مِنْهُمْ	وَلَوْ لَا فَضْلُ اللَّهِ	عَلَيْكُمْ	وَرَحْمَتُهُ	
from them	and had not (there) been (the) Bounty (of) Allah	on you	and His Mercy	
لَا تَبْعَتُمُ الشَّيْطَانَ	إِلَّا قَلِيلًا	فَقَنِلْ	فِي سَبِيلِ اللَّهِ	
certainly you would have followed Satan	but a few	so fight	in (the) Way (of) Allah	
لَا تَكْلَفُ	إِلَّا نَفْسَكَ	وَحَرِّضِ الْمُؤْمِنِينَ	عَسَى اللَّهُ أَنْ	
you are not accountable	but (for) yourself	and rouse the believers	it may be that Allah	
يَكْفَ بِأَسِّ	الَّذِينَ كَفَرُوا	وَاللَّهُ أَشَدُّ	بَأْسًا	
restrain (the) evil	(of) those who disbelieved	and Allah (is) Stronger	(in) might	
	وَأَشَدُّ	تَنكِيلًا		
	and Stronger	(in) punishing		

مَنْ يَشْفَعْ شَفْعَةً حَسَنَةً يَكُنْ لَهُ نَصِيبٌ مِنْهَا وَمَنْ يَشْفَعْ شَفْعَةً سَيِّئَةً يَكُنْ لَهُ كِفْلٌ مِنْهَا وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ مُّقِينًا ﴿٨٥﴾ وَإِذَا حُيِّتُمْ بِنَحِيَةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا إِنَّ اللَّهَ كَانَ عَلَى كُلِّ شَيْءٍ حَسِيبًا ﴿٨٦﴾ اللَّهُ لَا إِلَهَ إِلَّا هُوَ لِيَجْمَعَ بَيْنَكُمْ إِلَى يَوْمِ الْقِيَمَةِ لَا رَيْبَ فِيهِ وَمَنْ أَصْدَقُ مِنَ اللَّهِ حَدِيثًا ﴿٨٧﴾

85. Whosoever intercedes for a good cause will have the reward thereof, and whosoever intercedes for an evil cause will have a share in its burden. And Allāh is Ever All-Able to do (and also an All-Witness to) everything. 86. When you are greeted with a greeting, greet in return with what is better than it, or (at least) return it equally. Certainly, Allāh is Ever a Careful Account Taker of all things. 87. Allāh! Lā ilāha illa Huwa (none has the right to be worshipped but He). Surely, He will gather you together on the Day of Resurrection about which there is no doubt. And who is truer in statement than Allāh?

مَنْ يَشْفَعْ	شَفْعَةً	حَسَنَةً	يَكُنْ لَهُ
whosoever intercedes	an intercession	for a good	he shall have [for him]
نَصِيبٌ	مِنْهَا	وَمَنْ يَشْفَعْ	سَيِّئَةً
a share	of it	and whosoever intercedes	(for) an evil
يَكُنْ لَهُ	كِفْلٌ	مِنْهَا	وَكَانَ اللَّهُ
he shall have [for him]	a burden	of it	and Allah is
مُقِينًا ﴿٨٥﴾	وَإِذَا حُيِّتُمْ	بِنَحِيَةٍ	فَحَيُّوا
Reckoner	and when you are greeted	with a greeting	then you greet
مِنْهَا	أَوْ رُدُّوهَا	إِنَّ اللَّهَ كَانَ	عَلَى كُلِّ شَيْءٍ
than that	or return it (equally)	indeed Allah is	over every
اللَّهُ	لَا إِلَهَ	إِلَّا هُوَ	لِيَجْمَعَ بَيْنَكُمْ
Allah	(there is) no god	but He	He would certainly gather you together
إِلَى يَوْمِ	الْقِيَمَةِ	لَا رَيْبَ	فِيهِ
to (the) Day	(of) Resurrection	(there is) no doubt	in it (about which)
وَمَنْ	أَصْدَقُ	مِنَ اللَّهِ حَدِيثًا ﴿٨٧﴾	
and who	(is) truer	(in) statement than Allah	

فَمَا لَكُمْ فِي الْمُنَافِقِينَ فِتْنَتَيْنِ وَاللَّهُ أَرْكَسَهُمْ بِمَا كَسَبُوا أَتُرِيدُونَ أَنْ تَهْدُوا مَنْ أَضَلَّ اللَّهُ وَمَنْ يُضِلِلِ اللَّهُ فَلَنْ تَجِدَ لَهُ سَبِيلًا ﴿٨٨﴾ وَدُّوا لَوْ تَكْفُرُونَ كَمَا كَفَرُوا فَتَكُونُونَ سَوَاءً فَلَا تَتَّخِذُوا مِنْهُمْ أَوْلِيَاءَ حَتَّىٰ يُهَاجِرُوا فِي سَبِيلِ اللَّهِ فَإِنْ تَوَلَّوْا فَخُذُوهُمْ وَاقْتُلُوهُمْ حَيْثُ وَجَدْتُمُوهُمْ وَلَا تَتَّخِذُوا مِنْهُمْ وَلِيًّا وَلَا نَصِيرًا ﴿٨٩﴾

88. Then what is the matter with you that you are divided into two parties about the hypocrites? Allāh has cast them back (to disbelief) because of what they have earned. Do you want to guide him whom Allāh has made to go astray? And he whom Allāh has made to go astray, you will never find for him any way (of guidance). 89. They wish that you reject Faith, as they have rejected (Faith), and thus that you all become equal (like one another). So take not *Auliya'* (protectors or friends) from them, till they emigrate in the way of Allāh (to Muhammad ﷺ). But if they turn back (from Islam), take (hold of) them and kill them wherever you find them, and take neither *Auliya'* (protectors or friends) nor helpers from them.

فَمَا	لَكُمْ	فِي الْمُنَافِقِينَ
then what (is the matter)	with you	regarding the hypocrites
فِتْنَتَيْنِ	وَاللَّهُ أَرْكَسَهُمْ	بِمَا كَسَبُوا
(that you have become) two parties	while Allah cast them back	for what they earned
أَتُرِيدُونَ	أَنْ تَهْدُوا	مَنْ أَضَلَّ اللَّهُ
(do) you want?	that you guide	whom Allah has let go astray
وَمَنْ يُضِلِلِ اللَّهُ	فَلَنْ تَجِدَ لَهُ	سَبِيلًا ﴿٨٨﴾
and whom Allah lets go astray	then you will never find	a way for him
وَدُّوا	لَوْ تَكْفُرُونَ	كَمَا كَفَرُوا
they wish	if you disbelieve	as they disbelieve
فَلَا تَتَّخِذُوا	مِنْهُمْ	أَوْلِيَاءَ
so you take not	from them	friends
فَإِنْ تَوَلَّوْا	فَخُذُوهُمْ	وَاقْتُلُوهُمْ
but if they turn back	then seize them	and kill them
حَيْثُ	وَجَدْتُمُوهُمْ	
wherever	you find them	

حَيْثُ تَقْتُمُوهُمْ وَأُولَئِكَ جَعَلْنَا لَكُمْ عَلَيْهِمْ سُلْطَانًا مُبِينًا ﴿٩١﴾

91. You will find others that wish to have security from you and security from their people. Every time they are sent back to temptation, they yield thereto. If they withdraw not from you, nor offer you peace, nor restrain their hands, take (hold of) them and kill them wherever you find them. In their case, We have provided you with a clear warrant against them.

سَتَجِدُونَ آخَرِينَ	يُرِيدُونَ	أَنْ يَأْمَنُوكُمْ
you will find others	who wish	that they be secure from you
وَيَأْمَنُوا قَوْمَهُمْ	كُلَّمَا	رُدُّوا إِلَى الْفِتْنَةِ
and they be secure from their people	whenever	they are returned to a temptation
أَرْكَسُوا فِيهَا فَإِنْ	لَمْ يَعْزِلُواكُمْ	وَيُلْقُوا إِلَيْكُمُ السَّلَامَ
so if they plunge into it	they withdraw not from you	and offer (not) peace [to] you
وَيَكْفُوا أَيْدِيَهُمْ	فَخَذُوهُمْ	وَأَقْتُلُوهُمْ
and they hold (not) their hands	then seize them	and kill them
وَأُولَئِكَ	جَعَلْنَا لَكُمْ	عَلَيْهِمْ سُلْطَانًا مُبِينًا ﴿٩٢﴾
and those (people)	We have made for you	against them a sanction clear

وَمَا كَانَ لِمُؤْمِنٍ أَنْ يَقْتُلَ مُؤْمِنًا إِلَّا خَطَاً وَمَنْ قَتَلَ مُؤْمِنًا خَطَاً فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ وَدِيَّةٌ مُسْلَمَةٌ إِلَى أَهْلِهِ إِلَّا أَنْ يَصَدَّقُوا فَإِنْ كَانَتْ مِنْ قَوْمٍ عَدُوِّكُمْ وَهُوَ مُؤْمِنٌ فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ وَإِنْ كَانَتْ مِنْ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ فَدِيَّةٌ مُسْلَمَةٌ إِلَى أَهْلِهِ وَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ فَمَنْ لَمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ تَوْبَةً مِّنَ اللَّهِ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿٩٢﴾

92. It is not for a believer to kill a believer except (that it be) by mistake; and whosoever kills a believer by mistake, (it is ordained that) he must set free a believing slave and a compensation (blood money, i.e. *Diya*) be given to the

deceased's family unless they remit it. If the deceased belonged to a people at war with you and he was a believer, the freeing of a believing slave (is prescribed); and if he belonged to a people with whom you have a treaty of mutual alliance, compensation (blood money – *Diya*) must be paid to his family, and a believing slave must be freed. And whoso finds this (the penance of freeing a slave) beyond his means, he must fast for two consecutive months in order to seek repentance from Allāh. And Allāh is Ever All-Knowing, All-Wise.

وَمَا كَانَتْ	لِلْمُؤْمِنِينَ	أَنْ يَقْتُلَ مُؤْمِنًا	إِلَّا خَطَاً
and it is not	for a believer	that he kills a believer	except (by) mistake
وَمَنْ قَتَلَ	مُؤْمِنًا	خَطَاً	فَتَحْرِيرُهُ
and whosoever kills	a believer	(by) mistake	then (upon him) freedom
رَقَبَةً	مُؤْمِنَةً	وَدِيَّةً	مُسْلِمَةً إِلَىٰ أَهْلِهِ ۖ
(of) a slave	believing	and blood-money	to his family
أَنْ يَصَدَّقُوا	فَإِنْ كَانَتْ	مِنْ قَوْمٍ	عَدُوٍّ لَّكُمْ وَهُوَ
that they remit (it) as a charity	and if he is	from people	enemy to you and he
مُؤْمِنٌ	فَتَحْرِيرُهُ	رَقَبَةً	مُؤْمِنَةً وَإِنْ كَانَتْ
(is) a believer	then freedom	(of) a slave	believing and if he is
بَيْنَكُمْ	وَبَيْنَهُمْ	مِيثَاقٌ	فَدِيَّةٌ
between you	and between them	(is) a covenant	then blood-money
إِلَىٰ أَهْلِهِ ۖ	وَتَحْرِيرُهُ	رَقَبَةً	مُؤْمِنَةً فَمَنْ
to his family	and freedom	(of) a slave	believing but who
فَصِيَامُ	شَهْرَيْنِ	مُتَتَابِعَيْنِ	تَوْبَةً
then fasting (he should fast)	(for) two months	consecutive	(seeking) repentance
مِّنَ اللَّهِ	وَكَانَ اللَّهُ	عَلِيمًا	حَكِيمًا
from Allah	and Allah is	All-Knowing	All-Wise

وَمَنْ يَقْتُلَ مُؤْمِنًا مُّتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا وَغَضِبَ اللَّهُ عَلَيْهِ وَلَعَنَهُ وَأَعَدَّ لَهُ عَذَابًا عَظِيمًا ﴿١٧﴾ يَتَأَيُّهَا الَّذِينَ ءَامَنُوا إِذَا ضَرَبْتُمْ

فِي سَبِيلِ اللَّهِ فَبَيَّنُّوْا وَلَا تَقُولُوْا لِمَنْ أَلْفَقَ إِلَيْكُمْ السَّلَامَ لَسْتَ مُؤْمِنًا
تَبْتَغُوْنَ عَرَضَ الْحَيَوةِ الدُّنْيَا فَعِنْدَ اللَّهِ مَغَانِمُ كَثِيرَةٌ ۚ كَذَٰلِكَ
كُنْتُمْ مِنْ قَبْلُ فَمَنْ أَتَى اللَّهَ عَلَيْكُمْ فَتَبَيَّنُوا ۗ إِنَّ اللَّهَ كَانَ بِمَا
تَعْمَلُونَ خَبِيرًا ﴿٩٣﴾

93. And whoever kills a believer intentionally, his recompense is Hell to abide therein; and the Wrath and the Curse of Allāh are upon him, and a great punishment is prepared for him. 94. O you who believe! When you go (to fight) in the Cause of Allāh, verify (the truth), and say not to anyone who greets you (by embracing Islam): "You are not a believer"; seeking the perishable goods of the worldly life. There are much more profits and booties with Allāh. Even as he is now, so were you yourselves before till Allāh conferred on you His Favours (i.e. guided you to Islam), therefore, be cautious in discrimination. Allāh is Ever Well-Acquainted with what you do.

وَمَنْ يَقْتُلْ	مُؤْمِنًا	مُتَعَمِّدًا	فَجَزَاؤُهُ	جَهَنَّمَ
and whosoever kills	a believer	intentionally	then his reward	(is) Hell
خَالِدًا	فِيهَا	وَعَضِبَ اللَّهُ	عَلَيْهِ	وَلَعَنَهُ
to abide forever	in it (therein)	and Allah became angry	with him	and cursed him
وَأَعَدَّ	لَهُ	عَذَابًا	عَظِيمًا	يَتَأْتِيهَا الَّذِينَ ءَامَنُوا
and He has prepared	for him	a punishment	great (severe)	who believe O (you)
إِذَا ضَرَبْتُمْ	فِي سَبِيلِ اللَّهِ	فَتَبَيَّنُوا	وَلَا تَقُولُوا	
when you go forth (to fight)	in (the) Way (of) Allah	so discern	and (do) not say	
لِمَنْ أَلْفَقَ	إِلَيْكُمْ	السَّلَامَ	لَسْتَ مُؤْمِنًا	
to whoever offers	[to] you	greetings of peace	you are not a believer	
تَبْتَغُونَ عَرَضَ	الْحَيَوةِ	الدُّنْيَا	فَعِنْدَ اللَّهِ	مَغَانِمُ كَثِيرَةٌ
seeking advantage	(of) the life	(of) this world	then Allah has	abundant booties
كَذَٰلِكَ	كُنْتُمْ مِنْ قَبْلُ	فَمَنْ أَتَى اللَّهَ	عَلَيْكُمْ	فَتَبَيَّنُوا
thus	you were before	then Allah graded	upon you	so discern

إِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴿٩٥﴾

Well-Aware of what you do certainly Allah is

لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولِي الضَّرَرِ وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فَضَّلَ اللَّهُ الْمُجَاهِدِينَ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ عَلَى الْقَاعِدِينَ دَرَجَةً وَكُلًّا وَعَدَ اللَّهُ الْحُسْنَىٰ وَفَضَّلَ اللَّهُ الْمُجَاهِدِينَ عَلَى الْقَاعِدِينَ أَجْرًا عَظِيمًا ﴿٩٦﴾

95. Not equal are those of the believers who sit (at home), except those who are disabled (by injury or are blind or lame), and those who strive hard and fight in the Cause of Allāh with their wealth and their lives. Allāh has preferred in grades those who strive hard and fight with their wealth and their lives to those who sit (at home). To each, Allāh has promised good (Paradise), but Allāh has preferred those who strive hard and fight, to those who sit (at home) by a huge reward.

لَا يَسْتَوِي الْقَاعِدُونَ	مِنَ الْمُؤْمِنِينَ	غَيْرُ	أُولِي الضَّرَرِ
not equal are those who sit	of the believers	except	those who are (disabled) handicapped
وَالْمُجَاهِدُونَ	فِي سَبِيلِ اللَّهِ	بِأَمْوَالِهِمْ	وَأَنْفُسِهِمْ
and those who strive	in (the) Way (of) Allah	with their wealth	and their lives
فَضَّلَ اللَّهُ الْمُجَاهِدِينَ	بِأَمْوَالِهِمْ	وَأَنْفُسِهِمْ	
Allah has preferred those who strive	with their wealth	and their lives	
عَلَى الْقَاعِدِينَ	دَرَجَةً	وَكُلًّا	وَعَدَ اللَّهُ الْحُسْنَىٰ
over those who sit	(in) rank	and (unto) each	Allah has promised good
وَفَضَّلَ اللَّهُ الْمُجَاهِدِينَ	عَلَى الْقَاعِدِينَ	أَجْرًا	عَظِيمًا ﴿٩٦﴾
and Allah has preferred those who strive	over those who sit	(by) a reward	great

دَرَجَتٍ مِّنْهُ وَمَغْفِرَةً وَرَحْمَةً وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا ﴿٩٧﴾ إِنَّ الَّذِينَ تَوَفَّيْتُهُمُ الْمَلَائِكَةُ ظَالِمِي أَنْفُسِهِمْ قَالُوا فِيمَ كُنْتُمْ قَالُوا كُنَّا مُسْتَضْعَفِينَ فِي الْأَرْضِ قَالُوا أَلَمْ تَكُنْ أَرْضَ اللَّهِ وَاسِعَةً فَتُهَاجِرُوا فِيهَا فَأُولَٰئِكَ مَأْوَاهُمْ جَهَنَّمُ وَسَاءَتْ مَصِيرًا ﴿٩٨﴾ إِلَّا الْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ لَا يَسْتَطِيعُونَ حِيلَةً وَلَا يَهْتَدُونَ سَبِيلًا ﴿٩٩﴾

96. Degrees of (higher) grades from Him, and forgiveness and mercy. And Allāh is Ever Oft-Forgiving, Most Merciful. 97. Verily, as for those whom the angels take (in death) while they are wronging themselves (as they stayed among the disbelievers even though emigration was obligatory for them), they (angels) say (to them): "In what (condition) were you?" They reply: "We were weak and oppressed on the earth." They (angels) say: "Was not the earth of Allāh spacious enough for you to emigrate therein?" Such men will find their abode in Hell – what an evil destination! 98. Except the weak ones among men, women and children who cannot devise a plan, nor are they able to direct their way.

دَرَجَاتٍ	مِّنْهُ	وَمَغْفِرَةً	وَرَحْمَةً	وَكَانَ اللَّهُ	غَفُورًا
ranks	from Him	and forgiveness	and mercy	and Allah is	All-Forgiving
رَحِيمًا ۝	إِنَّ الَّذِينَ	تَوَفَّيْنَاهُمْ	الْمَلَائِكَةُ	ظَالِمِينَ	
Most Merciful	verily those	whom caused death	the angels	(while) they are wronging	
أَنفُسِهِمْ	قَالُوا	فِيمَ كُنْتُمْ	قَالُوا	كُنَّا مُسْتَظْعَفِينَ	
themselves	they said	in what (condition) were you?	they said	we were oppressed	
فِي الْأَرْضِ	قَالُوا	أَلَمْ تَكُنْ أَرْضُ اللَّهِ	وَأَسِعَةً		
in the land	they said	was not (the) land (of) Allah?	spacious (enough)		
فَهَاجِرُوا	فِيهَا	فَأُولَٰئِكَ	مَأْوَاهُمْ	جَهَنَّمَ	
so you emigrate	in it	so those (people)	their abode	(is) Hell	
وَسَاءَتْ مَصِيرًا ۝	إِلَّا الْمُسْتَظْعَفِينَ	مِنَ الرِّجَالِ	وَالنِّسَاءِ		
and what an evil destination (it is)	except the oppressed ones	from men	and women		
وَالْوِلْدَانَ	لَا يَسْتَطِيعُونَ	حِيلَةً	وَلَا يَهْتَدُونَ سَبِيلًا		
and children	who can not devise	a plan	and they (can) not direct (their) way		

فَأُولَٰئِكَ عَسَى اللَّهُ أَن يَعْفُو عَنْهُمْ وَكَانَ اللَّهُ غَفُورًا ۝ وَمَن يُهَاجِرْ فِي سَبِيلِ اللَّهِ يَجِدْ فِي الْأَرْضِ مُرَافًا كَثِيرًا وَسَعَةً وَمَن يَخْرُجْ مِن بَيْتِهِ مُهَاجِرًا إِلَى اللَّهِ وَرَسُولِهِ ثُمَّ يُدْرِكُهُ الْمَوْتُ فَقَدْ وَقَعَ أَجْرُهُ عَلَى اللَّهِ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا ۝ وَإِذَا ضَرَبْتُمْ فِي الْأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَن تَقْصُرُوا مِنَ الصَّلَاةِ إِن خِفْتُمْ أَن يَفْتِنَكُمُ الَّذِينَ كَفَرُوا إِنَّ الْكَافِرِينَ كَانُوا

لَكُمْ عَدُوًّا مُبِينًا ﴿١٠١﴾

99. These are they whom Allāh is likely to forgive, and Allāh is Ever Oft-Pardoning, Oft-Forgiving. 100. He who emigrates (from his home) in the Cause of Allāh, will find on earth many dwelling places and plenty to live by. And whosoever leaves his home as an emigrant to Allāh and His Messenger (ﷺ), and death overtakes him, his reward is then surely incumbent upon Allāh. And Allāh is Ever Oft-Forgiving, Most Merciful. 101. And when you (Muslims) travel in the land, there is no sin on you if you shorten As-Salāt (the prayers) if you fear that the disbelievers may put you in trial (attack you), verily, the disbelievers are ever to you open enemies.

فَأُولَٰئِكَ	عَسَىٰ اللَّهُ	أَنْ يَّعْفُوَ	عَنْهُمْ	وَكَانَ اللَّهُ	عَفُوًّا
then these (people)	may be Allah	that He pardons	them	and Allah is	All-Pardoning
عَفُورًا	وَمَنْ يَّهَاجِرْ	فِي سَبِيلِ اللَّهِ	يَجِدْ فِي الْأَرْضِ		
All-Forgiving	and (he) who emigrates	in (the) Way (of) Allah	will find in the land		
مُرَٰغَمًا	كَثِيرًا	وَسَعَةً	وَمَنْ يَخْرُجْ	مِنْ بَيْتِهِ	
places of refuge	many	and abundant resources	and who leaves	[from] his home	
مُهَاجِرًا إِلَى اللَّهِ	وَرَسُولِهِ	ثُمَّ يَدْرِكُهُ	الْمَوْتُ		
(as) an emigrant to Allah	and His Messenger	then overtakes him	death		
فَقَدْ وَقَعَ أَجْرُهُ	عَلَى اللَّهِ	وَكَانَ اللَّهُ	عَفُورًا		
his reward then certainly became incumbent	on Allah	and Allah is	All-Forgiving		
رَجِيمًا	وَإِذَا ضَرَبْتُمْ	فِي الْأَرْضِ	فَلَيْسَ	عَلَيْكُمْ	جُنَاحٌ
Most Merciful	and when you travel	in the land	then (there) is not	on you	sin
أَنْ تَقْصُرُوا	مِنَ الصَّلَاةِ	إِنْ خِفْتُمْ	أَنْ يَفْئِتْكُمْ	الَّذِينَ كَفَرُوا	
that you shorten	the prayer	if you fear	that will harm you	those who have disbelieved	
إِنَّ الْكَافِرِينَ	كَانُوا لَكُمْ	عَدُوًّا	مُبِينًا		
indeed the disbelievers	are for you	open	enemy		

وَإِذَا كُنْتَ فِيهِمْ فَأَقَمْتَ لَهُمُ الصَّلَاةَ فَلَنْتُمْ طَائِفَةً مِنْهُمْ مَعَكَ وَلِيَأْخُذُوا

أَسْلِحَتَهُمْ فَإِذَا سَجَدُوا فَلْيَكُونُوا مِنْ وَرَائِكُمْ وَلْتَأْتِ طَائِفَةٌ أُخْرَى
لَمْ يُصَلُّوا فَلْيُصَلُّوا مَعَكَ وَلْيَأْخُذُوا حِذْرَهُمْ وَأَسْلِحَتَهُمْ وَالدَّيْنِ كَفَرُوا لَوْ
تَغْفُلُونَ عَنْ أَسْلِحَتِكُمْ وَأَمْتِعَتِكُمْ فَيَمِيلُونَ عَلَيْكُمْ مَيْلَةً وَاحِدَةً وَلَا جُنَاحَ
عَلَيْكُمْ إِنْ كَانَ بِكُمْ أَذًى مِنْ مَطَرٍ أَوْ كُنْتُمْ مَرْضَى أَنْ تَضَعُوا أَسْلِحَتَكُمْ
وَتَخَذُوا حِذْرَكُمْ إِنَّ اللَّهَ أَعَدَّ لِلْكَافِرِينَ عَذَابًا مُهِينًا ﴿١٠٢﴾

102. When you (O Messenger Muhammad ﷺ) are among them, and lead them in *As-Salāt* (the prayers), let one party of them stand up [in *Salāt* (prayer)] with you taking their arms with them; when they finish their prostrations, let them take their positions in the rear and let the other party come up which have not yet prayed, and let them pray with you taking all the precautions and bearing arms. Those who disbelieve wish, if you were negligent of your arms and your baggage, to attack you in a single rush, but there is no sin on you if you put away your arms because of the inconvenience of rain or because you are ill, but take every precaution for yourselves. Verily, Allāh has prepared a humiliating torment for the disbelievers.

وَاِذَا كُنْتَ	فِيهِمْ	فَاقَمْتَ	لَهُمُ الصَّلَاةَ	فَلْتَقُمْ طَائِفَةٌ
and when you are	among them	and you lead	them	(in) prayer
مَنْهُمْ	مَعَكَ	وَلْيَأْخُذُوا أَسْلِحَتَهُمْ	فَاِذَا سَجَدُوا	
of them	with you	and let them take their arms	and when they have prostrated	
فَلْيَكُونُوا	مِنْ وَرَائِكُمْ	وَلْتَأْتِ طَائِفَةٌ	أُخْرَى	
then let them be	in your rear	and let come up a group	other	
لَمْ يُصَلُّوا	فَلْيُصَلُّوا مَعَكَ	وَلْيَأْخُذُوا حِذْرَهُمْ		
who has not (yet) prayed	and let them pray with you	and let them take their precaution		
وَأَسْلِحَتَهُمْ	وَدَّ	الَّذِينَ كَفَرُوا	لَوْ تَغْفُلُونَ	عَنْ أَسْلِحَتِكُمْ
and their arms	wish	those who disbelieve	if you neglect	your arms
وَأَمْتِعَتِكُمْ	فَيَمِيلُونَ	عَلَيْكُمْ	مَيْلَةً	وَاحِدَةً
and your baggage	then they swoop	upon you	(in) a rush	single

وَلَا جُنَاحَ	عَلَيْكُمْ	إِنْ	كَانَ	بِكُمْ	أَذَى	مِنْ	مَطَرٍ
but (there is) no blame	on you	if	was with you		inconvenience	due to	rain
أَوْ كُنْتُمْ مَرْضَىٰ	أَنْ تَضَعُوا	أَسْلِحَتَكُمْ	وَحْذُوا	حَذْرَكُمْ			
or you are sick	that you lay aside your arms	but take	precaution for yourselves				
إِنَّ اللَّهَ	أَعَدَّ	لِلْكَافِرِينَ	عَذَابًا	مُهِينًا			
verily Allah	has prepared for the disbelievers	a torment	humiliating				

فَإِذَا قَضَيْتُمُ الصَّلَاةَ فَادْكُرُوا اللَّهَ قِيَمًا وَقُعُودًا وَعَلَىٰ جُنُوبِكُمْ فَإِذَا اطْمَأْنَنْتُمْ فَأَقِيمُوا الصَّلَاةَ إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْفُوتًا ﴿١٠٣﴾ وَلَا تَهِنُوا فِي ابْتِغَاءِ الْقَوْمِ إِنْ تَكُونُوا تَأْلُمُونَ فَإِنَّهُمْ يَأْلُمُونَ كَمَا تَأْلُمُونَ وَتَرْجُونَ مِنَ اللَّهِ مَا لَا يَرْجُونَ ۚ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿١٠٤﴾

103. When you have finished As-Salāt (the congregational prayer), remember Allāh standing, sitting down, and (lying down) on your sides, but when you are free from danger, perform As-Salāt (the prayers). Verily, As-Salāt (the prayer) is enjoined on the believers at fixed hours. 104. And don't be weak in the pursuit of the enemy; if you are suffering (hardships) then surely they (too) are suffering (hardships) as you are suffering, but you have a hope from Allāh (for the reward, i.e. Paradise) that for which they hope not; and Allāh is Ever All-Knowing, All-Wise.

فَإِذَا قَضَيْتُمُ	الصَّلَاةَ	فَادْكُرُوا	اللَّهَ قِيَمًا	وَقُعُودًا			
and when you have finished	the prayer	then remember Allah	standing	and sitting			
وَعَلَىٰ جُنُوبِكُمْ	فَإِذَا اطْمَأْنَنْتُمْ	فَأَقِيمُوا	الصَّلَاةَ				
and (lying) on your sides	and when you are secure	then offer the prayer					
إِنَّ الصَّلَاةَ	كَانَتْ عَلَى الْمُؤْمِنِينَ	كِتَابًا	مَوْفُوتًا	وَلَا تَهِنُوا			
verily the prayer	is on the believers	enjoined	at fixed times	and (do) not be weak			
فِي ابْتِغَاءِ	الْقَوْمِ	إِنْ تَكُونُوا	تَأْلُمُونَ				
in pursuit	(of these) people (the enemy)	if you are	suffering				

فَإِنَّهُمْ يَأْلَمُونَ	كَمَا تَأْلَمُونَ	وَتَرْجُونَ	مِنْ اللَّهِ
then surely they (too) are suffering	as you are suffering	while you hope	from Allah

مَا لَا يَرْجُونَ	وَكَانَ اللَّهُ	عَلِيمًا	حَكِيمًا
what they hope not	and Allah is	All-Knowing	All-Wise

إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ لِتَحْكُمَ بَيْنَ النَّاسِ بِمَا أَرَبَكَ اللَّهُ وَلَا تَكُنَ لِلْخَائِنِينَ خَصِيمًا ۖ وَاسْتَغْفِرِ اللَّهَ ۖ إِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا ۖ وَلَا تَجِدُ عَنِ الَّذِينَ يَخْتَانُونَ أَنْفُسَهُمْ إِنَّ اللَّهَ لَا يُحِبُّ مَنْ كَانَ خَوَافًا أَثِيمًا ۖ يَسْتَخْفُونَ مِنَ النَّاسِ وَلَا يَسْتَخْفُونَ مِنَ اللَّهِ وَهُوَ مَعَهُمْ إِذْ يُبَيِّتُونَ مَا لَا يَرْضَىٰ مِنَ الْقَوْلِ ۖ وَكَانَ اللَّهُ بِمَا يَعْمَلُونَ مُحِيطًا ۝

105. Surely, We have sent down to you (O Muhammad ﷺ) the Book (this Qur'ān) in truth that you might judge between men by that which Allāh has shown you (i.e. has taught you through Divine Revelation), so be not a pleader for the treacherous. 106. And seek the forgiveness of Allāh, certainly, Allāh is Ever Oft-Forgiving, Most Merciful. 107. And argue not on behalf of those who deceive themselves. Verily, Allāh does not like anyone who is a betrayer, sinner. 108. They may hide (their crimes) from men, but they cannot hide (them) from Allāh; for He is with them (by His Knowledge), when they plot by night in words that He does not approve. And Allāh ever encompasses what they do.

إِنَّا أَنْزَلْنَا	إِلَيْكَ	الْكِتَابَ	بِالْحَقِّ
surely We have sent down	to you	the Book	with the truth
لِتَحْكُمَ بَيْنَ	النَّاسِ	بِمَا	أَرَبَكَ اللَّهُ
so that you may judge between	the people	with what	Allah has shown you
وَلَا تَكُنَ	لِلْخَائِنِينَ	خَصِيمًا	وَاسْتَغْفِرِ اللَّهَ
and [you] be not	for the treacherous	a pleader	and seek forgiveness (of) Allah
إِنَّ اللَّهَ كَانَ	غَفُورًا	رَحِيمًا	وَلَا تَجِدُ
indeed Allah is	All-Forgiving	Most Merciful	and argue not

عَنِ الَّذِينَ يَخْتَانُونَ	أَنْفُسَهُمْ	إِنَّ اللَّهَ	لَا يُحِبُّ مَنْ
for those who deceive	themselves	indeed Allah	(does) not like (anyone) who
كَانَ خَوَّانًا	أَشِيمًا	يَسْتَخْفُونَ مِنَ النَّاسِ	وَلَا يَسْتَخْفُونَ
is treacherous	(and) sinful	they may hide from people	but they (can) not hide
مِنْ اللَّهِ	وَهُوَ	إِذْ يَبْتَثُونَ	مَا لَا يَرْضَى
from Allah	as He	when they plot by night	what He (does) not approve
مِنَ الْقَوْلِ	وَكَانَ اللَّهُ	بِمَا يَعْمَلُونَ مُخِيطًا	
of words	and Allah is	Encompasser of what they do	

هَآأَنَآ هَؤُلَآءِ جَدَلْتُمْ عَنْهُمْ فِي الْحَيَوةِ الدُّنْيَا فَمَنْ يُجَادِلُ اللَّهَ عَنْهُمْ يَوْمَ الْقِيَمَةِ أَمْ مَنْ يَكُونُ عَلَيْهِمْ وَكِيلًا ﴿١٠٩﴾ وَمَنْ يَعْمَلْ سُوءًا أَوْ يَظْلِمْ نَفْسَهُ ثُمَّ يَسْتَغْفِرِ اللَّهَ يَجِدِ اللَّهَ غَفُورًا رَحِيمًا ﴿١١٠﴾ وَمَنْ يَكْسِبْ إِثْمًا فَإِنَّمَا يَكْسِبُهُ عَلَى نَفْسِهِ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿١١١﴾

109. Lo! You are those who have argued for them in the life of this world, but who will argue for them on the Day of Resurrection against Allāh, or who will then be their defender? 110. And whoever does evil or wrongs himself but afterwards seeks Allāh's forgiveness, he will find Allāh Oft-Forgiving, Most Merciful. 111. And whoever earns sin, he earns it only against himself. And Allāh is Ever All-Knowing, All-Wise.

هَآأَنَآ	هَؤُلَآءِ جَدَلْتُمْ	عَنْهُمْ	فِي الْحَيَوةِ	الدُّنْيَا
Lo! you	(are) those who argued	for them	in the life	(of) this world
أَمْ مَنْ يَكُونُ	عَلَيْهِمْ	يَوْمَ	فَمَنْ يُجَادِلُ اللَّهَ	الْقِيَمَةِ
or who will be	over them	(on the) Day	but who shall argue (with) Allah	(of) Resurrection
أَوْ يَظْلِمُ نَفْسَهُ	ثُمَّ يَسْتَغْفِرِ اللَّهَ	يَجِدِ اللَّهَ	غَفُورًا	
or wrongs himself	then he seeks forgiveness (of) Allah	he will find Allah	All-Forgiving	

رَحِيمًا	وَمَنْ يَكْسِبْ	إِثْمًا	فَإِنَّمَا يَكْسِبُهُ
Most Merciful	and whoever earns (commits)	a sin	then only he earns it
عَلَى نَفْسِهِ	وَكَانَ اللَّهُ	عَلِيمًا	حَكِيمًا
against himself	and Allah is	All-Knowing	All-Wise

وَمَنْ يَكْسِبْ خَطِيئَةً أَوْ إِثْمًا ثُمَّ يَرْمِ بِهِ بَرِيئًا فَقَدْ احْتَمَلَ بُهْتَنًا وَإِثْمًا مُبِينًا ﴿١١٢﴾
 وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكَ وَرَحْمَتُهُ لَهَمَّتْ طَائِفَةٌ مِنْهُمْ أَنْ يُضِلُّوكَ وَمَا يُضِلُّونَ إِلَّا أَنْفُسَهُمْ وَمَا يَضُرُّونَكَ مِنْ شَيْءٍ وَأَنْزَلَ اللَّهُ عَلَيْكَ الْكِتَابَ
 وَالْحِكْمَةَ وَعَلَّمَكَ مَا لَمْ تَكُن تَعْلَمُ وَكَانَ فَضْلُ اللَّهِ عَلَيْكَ عَظِيمًا ﴿١١٣﴾

112. And whoever earns a fault or a sin and then throws it on to someone innocent, he has indeed burdened himself with falsehood and a manifest sin.

113. Had not the Grace of Allāh and His Mercy been upon you (O Muhammad ﷺ), a party of them would certainly have made a decision to mislead you, but (in fact) they mislead none except their own selves, and no harm can they do to you in the least. Allāh has sent down to you the Book (the Qur'ān), and Al-Hikmah (Islamic laws, knowledge of legal and illegal things, i.e. the Prophet's Sunnah – legal ways), and taught you that which you knew not. And Ever Great is the Grace of Allāh to you (O Muhammad ﷺ).

وَمَنْ يَكْسِبْ	خَطِيئَةً	أَوْ إِثْمًا	ثُمَّ يَرْمِ بِهِ	بَرِيئًا
and whoever earns	a fault	or a sin	then throws it	(to) an innocent (person)
فَقَدْ احْتَمَلَ بُهْتَنًا	وَإِثْمًا	مُبِينًا		
then indeed he burdened (himself) with false charge	and a sin	manifest		
وَلَوْلَا فَضْلُ اللَّهِ	عَلَيْكَ	وَرَحْمَتُهُ		
and had (it) not been for (the) Grace (of) Allah	upon you	and His Mercy		
لَهَمَّتْ طَائِفَةٌ	مِنْهُمْ	أَنْ يُضِلُّوكَ	وَمَا يُضِلُّونَ	
certainly had decided a group	of them	that they will mislead you	but they mislead not	
إِلَّا أَنْفُسَهُمْ	وَمَا يَضُرُّونَكَ	مِنْ شَيْءٍ	وَأَنْزَلَ اللَّهُ	
except themselves	and they (do) not harm you	in the least	and Allah has sent down	

عَلَيْكَ	الْكِتَابَ	وَالْحِكْمَةَ	وَعَلَّمَكَ	مَا لَمْ تَكُنْ	تَعْلَمُ
to you	the Book	and the Wisdom	and taught you	what you not	knew
وَكَانَ فَضْلُ اللَّهِ عَلَيْكَ عَظِيمًا ﴿١١٤﴾					
and (the) Grace (of) Allah is great upon you					

لَا خَيْرَ فِي كَثِيرٍ مِّن نَّجْوَاهُمْ إِلَّا مَنْ أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلَاحٍ بَيْنَ النَّاسِ وَمَن يَفْعَلْ ذَلِكَ ابْتِغَاءَ مَرْضَاتِ اللَّهِ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا ﴿١١٤﴾ وَمَن يُشَاقِقِ الرَّسُولَ مِن بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّىٰ وَنُصْلِهِ جَهَنَّمَ وَسَاءَتْ مَصِيرًا ﴿١١٥﴾ إِنَّ اللَّهَ لَا يَغْفِرُ أَن يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَن يَشَاءُ وَمَن يُشْرِكْ بِاللَّهِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا ﴿١١٦﴾

114. There is no good in most of their secret talks except (in) him who orders *Sadaqah* (charity in Allāh's Cause), or *Ma'rūf* (Islamic Monotheism and all the good and righteous deeds which Allāh has ordained), or conciliation between mankind; and he who does this, seeking the good Pleasure of Allāh, We shall give him a great reward. 115. And whoever contradicts and opposes the Messenger (Muhammad ﷺ) after the right path has been shown clearly to him, and follows other than the believers' way, We shall keep him in the path he has chosen, and burn him in Hell – what an evil destination! 116. Verily, Allāh forgives not (the sin of) setting up partners (in worship) with Him, but He forgives whom He wills, sins other than that, and whoever sets up partners in worship with Allāh, has indeed strayed far away.

لَا خَيْرَ	فِي كَثِيرٍ	مِّن نَّجْوَاهُمْ	إِلَّا مَنْ أَمَرَ		
(there is) no good	in most	of their secret talks	except (he) who commanded		
بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلَاحٍ	بَيْنَ النَّاسِ	وَمَنْ يَفْعَلْ			
[in] charity or good deeds or conciliation	between [the] people	and who does			
ذَلِكَ ابْتِغَاءَ	مَرْضَاتِ اللَّهِ	فَسَوْفَ نُؤْتِيهِ	أَجْرًا		
this seeking	(the) Pleasure (of) Allah	We shall give him	then soon a reward		
عَظِيمًا ﴿١١٤﴾	وَمَنْ	يُشَاقِقِ الرَّسُولَ	مِنْ بَعْدِ مَا		
great	and whosoever	opposes the Messenger	after		

لَا أَخْجِدَنَّ مِنْ عِبَادِكَ	وَقَالَ	لَعَنَهُ اللَّهُ	إِلَّا الشَّيْطَانَا مَرِيدًا
I will surely take of Your slaves	and he said	Allah cursed him	rebellious but Satan
وَلَا أَضِلُّنَّهُمْ		مَفْرُوضًا	نَصِيبًا
and verily I will mislead them		appointed	a portion
وَلَا أُمِرْتُهُمْ		وَلَا أُمْنِيَّتُهُمْ	
and certainly I will order them		and surely I will arouse (in) them false desires	
وَلَا أُمِرْتُهُمْ	الْأَنْعَامِ	فَلْيَبْتِكُنَّ أَذَانًا	
and indeed I will order them	(of) the cattle	so they will surely cut off (the) ears	
الشَّيْطَانِ	وَمَنْ يَتَّخِذْ	فَلْيَغْيِرْ خَلْقَ اللَّهِ	
Satan	and whoever takes	so they will surely change (the) creation (of) Allah	
مُبينًا	فَقَدْ خَسِرَ خُسْرَانًا	مِنْ دُونِ اللَّهِ	وَلَيْسَ
manifest	then certainly he has suffered a suffering	besides Allah	(as) a guardian

يَعِدُّهُمْ وَيُمْنِيهِمْ وَمَا يَعِدُّهُمْ الشَّيْطَانُ إِلَّا غُرُورًا ﴿١٢٠﴾ أُولَٰئِكَ مَاؤُنْهَمُ جَهَنَّمُ وَلَا يَخْرُجُونَ عَنْهَا مَحِيصًا ﴿١٢١﴾ وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ سَنُدْخِلُهُمْ جَنَّاتٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا وَعْدَ اللَّهِ حَقًّا وَمَنْ أَصْدَقُ مِنَ اللَّهِ قِيلًا ﴿١٢٢﴾

120. He [Shaitān (Satan)] makes promises to them, and arouses in them false desires; and Shaitān's (Satan) promises are nothing but deceptions. 121. The dwelling of such (people) is Hell, and they will find no way of escape from it. 122. But those who believe (in the Oneness of Allāh – Islamic Monotheism) and do deeds of righteousness, We shall admit them to the Gardens under which rivers flow (i.e. in Paradise) to dwell therein forever. Allāh's Promise is the Truth; and whose words can be truer than those of Allāh? (Of course, none.)

وَيُمْنِيهِمْ	يَعِدُّهُمْ
and arouses (in) them false desires	he makes promises (to) them

وَمَا يَعِدُهُمْ	الشَّيْطَانُ	إِلَّا غُرُورًا ﴿١٢٣﴾	أُولَئِكَ	مَأْوَهُمْ
and (does) not promise them	Satan	but deception	these (people)	their abode
جَهَنَّمَ	وَلَا يَجِدُونَ	عَنْهَا	مَحِيصًا ﴿١٢٤﴾	وَالَّذِينَ ءَامَنُوا
(is) Hell	and they will not find	from it	an escape	but those who believed
وَعَمِلُوا الصَّالِحَاتِ	سَنُدْخِلُهُمْ	جَنَّاتٍ	تَجْرَى مِنْ تَحْتِهَا	
and did good deeds	We shall admit them	(to) Gardens	flowing under which	
الْأَنْهَارِ	خَالِدِينَ	فِيهَا	أَبَدًا	وَعَدَ اللَّهُ
streams	they (will) abide	therein	forever	Promise (of) Allah
	وَمَنْ	أَصْدَقُ مِنَ اللَّهِ	قِيلًا ﴿١٢٥﴾	حَقًّا
	and who	(is) truer than Allah	(in) utterance	(is) truth

لَيْسَ بِأَمَانِيكُمْ وَلَا أَمَانِي أَهْلِ الْكِتَابِ مَنْ يَعْمَلْ سُوءًا يُجْزِيهِ وَلَا يَجِدْ لَهُ مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا ﴿١٢٣﴾ وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ مِنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَأُولَئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ نَقِيرًا ﴿١٢٤﴾ وَمَنْ أَحْسَنُ دِينًا مِمَّنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ وَاتَّبَعَ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَاتَّخَذَ اللَّهُ إِبْرَاهِيمَ خَلِيلًا ﴿١٢٥﴾

123. It will not be in accordance with your desires (Muslims), nor those of the people of the Scripture (Jews and Christians), whosoever works evil, will have the recompense thereof, and he will not find any protector or helper besides Allāh. 124. And whoever does righteous good deeds, male or female, and is a (true) believer [in the Oneness of Allāh (Muslim)], such will enter Paradise and not the least injustice, even to the size of a *Naqira* (speck on the back of a date-stone), will be done to them. 125. And who can be better in religion than one who submits his face (himself) to Allāh (i.e. follows Allāh's religion of Islamic Monotheism); and he is a *Muhsin* (a good-doer). And follows the religion of Ibrāhīm (Abraham) *Hanīf* (Islamic Monotheism – to worship none but Allāh Alone). And Allāh did take Ibrāhīm (Abraham) as a *Khalīl* (an intimate friend)!

لَيْسَ بِأَمَانِيكُمْ	وَلَا أَمَانِي	أَهْلِ	الْكِتَابِ
neither by your desires	nor (by the) desires	(of the) people	(of) the Scripture

مَنْ يَعْمَلْ	سُوءًا	يُجْزَى بِهِ	وَلَا يَجِدْ	لَهُ	مِنْ دُونِ اللَّهِ
whoever does	evil	shall be requited for it	and he will not find	for him	besides Allah
وَلِيًّا	وَلَا نَصِيرًا	وَمَنْ يَعْمَلْ	مِنْ الصَّالِحَاتِ		
any protector	and not any helper	and whoever does	[of the] good deeds		
مِنْ ذَكَرٍ	أَوْ أُنْثَى	وَهُوَ	مُؤْمِنٌ	فَأُولَٰئِكَ يَدْخُلُونَ	
from male	or female	and he	(is) a believer	would enter	then these (people)
الْجَنَّةِ	وَلَا يُظْلَمُونَ	فَقِيرًا			
Paradise	and they would not be wronged	(even) a speck on the back of a date-stone			
وَمَنْ	أَحْسَنُ	دِينًا	مِمَّنْ أَسْلَمَ	وَجْهَهُ لِلَّهِ	
and who	(can be) better	(in) religion	than (he) who submitted	his face to Allah	
وَهُوَ	مُحْسِنٌ	وَاتَّبَعَ مِلَّةَ	إِبْرَاهِيمَ	حَنِيفًا	
and he	(is) righteous	and followed (the) religion	(of) Abraham	(the) upright	
		وَاتَّخَذَ اللَّهُ إِبْرَاهِيمَ	خَلِيلًا		
		and Allah took Abraham	(as) a friend		

وَلِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ مُّحِيطًا ۖ وَيَسْتَفْتُونَكَ فِي النِّسَاءِ قُلِ اللَّهُ يُفْتِيكُمْ فِيهِنَّ وَمَا يُتْلَىٰ عَلَيْكُمْ فِي الْكِتَابِ فِي يَتِمَّى النِّسَاءِ الَّتِي لَا تُولَدْنَ وَأَنْ تَقُومُوا لِلْيَتَمَىٰ بِالْقِسْطِ وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ كَانَ بِهِ عَلِيمًا ۖ

126. And to Allāh belongs all that is in the heavens and all that is in the earth. And Allāh is Ever Encompassing all things. 127. They ask your legal instruction concerning women, say: Allāh instructs you about them, and about what is recited to you in the Book concerning the orphan girls whom you give not the prescribed portions (as regards *Mahr* and inheritance) and yet whom you desire to marry, and (concerning) the children who are weak and oppressed, and that you stand firm for justice to orphans. And whatever good

you do, Allāh is Ever All-Knower of it.

وَلِلَّهِ مَا	فِي السَّمَوَاتِ	وَمَا	فِي الْأَرْضِ	وَكَانَ اللَّهُ
and for Allah (is) what	(is) in the heavens	and what	(is) in the earth	and Allah is
يَكُلُّ شَيْءٍ	مُحِيطًا	وَيَسْأَلُونَكَ	فِي النِّسَاءِ	قُلْ
thing of every	Ever-Encompassing	and they ask you	about women	say
اللَّهُ يَفْتِيكُمْ	فِيهِنَّ	وَمَا يَتْلَى	عَلَيْكُمْ	فِي الْكِتَابِ
Allah instructs you	about them	and what is recited	to you	in the Book
فِي تِلْكَ	النِّسَاءِ الَّتِي	لَا تُؤْتُونَهُنَّ	مَا كُنَّ	لَهُنَّ
about orphan	girls whom	you give [them] not	what was ordained	for them
وَتَرْغَبُونَ	أَنْ تَنْكِحُوهُنَّ	وَالْمُسْتَضْعِفِينَ	مِنَ الْوِلْدَانِ	
and you desire	that you marry them	and weak (and helpless)	among children	
وَأَنْ تَقُومُوا	لِلْيَتَامَى	بِالْقِسْطِ	وَمَا تَفْعَلُوا	مِنْ خَيْرٍ
and that you stand	for orphans	with justice	and whatever you do	of good
فَإِنَّ اللَّهَ كَانَ		بِهِ عَلِيمًا		
then indeed Allah is		All-Knowing of it		

وَإِنْ أُمْرَأَةٌ خَافَتْ مِنْ بَعْلِهَا نُشُوزًا أَوْ إِعْرَاضًا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يُصْلِحَا بَيْنَهُمَا صُلْحًا وَالصُّلْحُ خَيْرٌ وَأُحْضِرَتِ الْأَنْفُسُ الشُّحَّ وَإِنْ تُحْسِنُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴿١٢٨﴾ وَلَنْ تَسْتَطِيعُوا أَنْ تَعْدِلُوا بَيْنَ النِّسَاءِ وَلَوْ حَرَصْتُمْ فَلَا تَمِيلُوا كُلَّ الْمِيلِ فَتَذَرُوهَا كَالْمُعَلَّقَةِ وَإِنْ تُصْلِحُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا ﴿١٢٩﴾

128. And if a woman fears cruelty or desertion on her husband's part, there is no sin on them both if they make terms of peace between themselves; and making peace is better. And human inner selves are swayed by greed. But if you do good and keep away from evil, verily, Allāh is Ever Well-Acquainted with what you do. 129. You will never be able to do perfect justice between

wives even if it is your ardent desire, so do not incline too much (to one of them by giving her more of your time and provision) so as to leave (the other) hanging (i.e. neither divorced nor married). And if you do justice, and do all that is right and fear Allāh (by keeping away from all that is wrong), then Allāh is Ever Oft-Forgiving, Most Merciful.

وَأِنْ أَمْرًا خَافَتْ		مِنْ بَعْلِهَا	نُشُوزًا أَوْ إِعْرَاضًا	فَلَا جُنَاحَ
and if a woman fears		of her husband	or desertion cruelty	then (there is) no sin
عَلَيْهِمَا		أَنْ يُصْلِحَا بَيْنَهُمَا		صُلْحًا
on both of them		that they reconcile between themselves		a reconciliation
وَالصُّلْحُ		خَيْرٌ	وَأُخْضِرَتِ الْأَنْفُسُ	الشَّحَّ
and the reconciliation		(is) better	and the souls are swayed	(by) greed
وَأِنْ تَحْسَبُوا		وَتَتَّقُوا	فَإِنَّ اللَّهَ كَانَ	
but if you do good		and fear (Allah)	then verily Allah is	
بِمَا تَعْمَلُونَ خَيْرًا		وَلَنْ تَسْتَطِيعُوا	أَنْ تَعْدِلُوا	
Well-Acquainted with what you do		and you will never be able	to do justice	
بَيْنَ النِّسَاءِ		وَلَوْ حَرَصْتُمْ	فَلَا تَمِيلُوا	كُلَّ
wives between		even if you ardently desire	so you incline not	the whole
الْمِيلِ		كَالْمُعَلَّقَةِ	وَأِنْ تَصْلِحُوا	وَتَتَّقُوا
inclination		as hanging	but if you act rightly	and fear (Allah)
فَإِنَّ اللَّهَ كَانَ		عَفُورًا	رَحِيمًا	
then indeed Allah is		All-Forgiving	Most Merciful	

وَأِنْ يَفْرَقَا يُغْنِ اللَّهُ كُلًّا مِنْ سَعَتِهِ وَكَانَ اللَّهُ وَاسِعًا حَكِيمًا ﴿١٣٢﴾ وَلِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَلَقَدْ وَصَّيْنَا الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَإِيَّاكُمْ أَنْ اتَّقُوا اللَّهَ فَإِنْ تَكْفُرُوا فَإِنَّ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَكَانَ اللَّهُ غَنِيًّا حَمِيدًا ﴿١٣٣﴾

132. And to Allāh belongs all that is in the heavens and all that is in the earth. And Allāh is Ever All-Sufficient as Disposer of affairs. 133. If He wills, He can take you away, O people, and bring others. And Allāh is Ever All-Potent over that. 134. Whoever desires a reward in this life of the world, then with Allāh (Alone and none else) is the reward of this worldly life and of the Hereafter. And Allāh is Ever All-Hearer, All-Seer. 135. O you who believe! Stand out firmly for justice, as witnesses to Allāh, even though it be against yourselves, or your parents, or your kin, be he rich or poor, Allāh is a Better Protector to both (than you). So follow not the lusts (of your hearts), lest you avoid justice; and if you distort your witness or refuse to give it, verily, Allāh is Ever Well-Acquainted with what you do.

وَلِلَّهِ مَا	فِي السَّمَوَاتِ	وَمَا	فِي الْأَرْضِ	وَكَفَى
and suffices	(is) in the heavens	and what	(is) in the earth	and suffices
بِاللَّهِ	وَكَيْلًا	إِنْ يَشَاءُ	يَذْهَبُكُمْ	أَيُّهَا
Allah	(as) Disposer of affairs	if He wills	He can take you away	O
النَّاسِ	وَيَأْتِ	بِآخَرِينَ	وَكَانَ اللَّهُ	عَلَى ذَلِكَ قَدِيرًا
people	and bring	others	and Allah is	All-Potent over that
ثَوَابَ	الدُّنْيَا	فَعِنْدَ اللَّهِ	ثَوَابُ	الدُّنْيَا
(the) reward	(of) this world	then with Allah	(is the) reward	(of) this world
وَالْآخِرَةِ	وَكَانَ اللَّهُ	سَمِيعًا	بَصِيرًا	يَا أَيُّهَا
and (of) the Hereafter	and Allah is	All-Hearing	All-Seeing	who believe
كُونُوا قَوَّامِينَ	بِالْقِسْطِ	شُهَدَاءَ لِلَّهِ	وَلَوْ	عَلَى أَنْفُسِكُمْ
be upholder	of justice	(as) witnesses to Allah	though (it be)	against yourselves
أَوِ الْوَالِدِينَ	وَالْأَقْرَبِينَ	إِنْ يَكُنْ غَنِيًّا	أَوْ فَقِيرًا	فَاللَّهُ أَوْلَى
or parents	and relatives	if he be rich	or poor	then Allah (has) more right
بِهِمَا	فَلَا تَتَّبِعُوا الْهَوَى	أَنْ تَعْدِلُوا		
than both of them	so you follow not (your) desires	that you do justice		
وَإِنْ تَلَوْا	أَوْ تَعْرِضُوا	فَإِنَّ اللَّهَ كَانَ	بِمَا تَعْمَلُونَ خَبِيرًا	
and if you distort	or refrain	then indeed Allah is	Well-Aware of what you do	

يَأْتِيهَا الَّذِينَ ءَامَنُوا ءَامِنُوا بِاللّٰهِ وَرَسُولِهِ ءَالْكِتٰبِ الَّذِى نَزَلَ عَلَى رَسُوْلِهِ ءَالْكِتٰبِ الَّذِى اُنْزِلَ مِنْ قَبْلُ وَمَنْ يَكْفُرْ بِاللّٰهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ ءَالْيَوْمِ الْاٰخِرِ فَقَدْ ضَلَّ ضَلٰلًا بَعِيْدًا ﴿١٣٦﴾ اِنَّ الَّذِىْنَ ءَامَنُوا ثُمَّ كَفَرُوا ثُمَّ ءَامَنُوا ثُمَّ كَفَرُوا ثُمَّ اَزْدَادُوْا كُفْرًا لَّمْ يَكُنِ اللّٰهُ لِيَغْفِرْ لَهُمْ وَلَا لِيَهْدِيَهُمْ سَبِيْلًا ﴿١٣٧﴾

136. O you who believe! Believe in Allāh, and His Messenger (Muhammad ﷺ), and the Book (the Qur'ān) which He has sent down to His Messenger, and the Scripture which He sent down to those before (him); and whosoever disbelieves in Allāh, His Angels, His Books, His Messengers, and the Last Day, then indeed he has strayed far away. 137. Verily, those who believe, then disbelieve, then believe (again), and (again) disbelieve, and go on increasing in disbelief; Allāh will not forgive them, nor guide them on the (right) way.

يَأْتِيهَا	الَّذِينَ ءَامَنُوا	ءَامِنُوا بِاللّٰهِ	وَرَسُولِهِ	وَالْكِتٰبِ
0 (you)	who believe	believe in Allah	and His Messenger	and the Book
الَّذِى نَزَلَ	عَلَى رَسُوْلِهِ	وَالْكِتٰبِ	الَّذِى اُنْزِلَ	
which He has sent down	to His Messenger	and the Scripture	which He sent down	
مِنْ قَبْلُ	وَمَنْ يَكْفُرْ	بِاللّٰهِ	وَمَلَائِكَتِهِ	وَكُتُبِهِ
before (him)	and whosoever disbelieves	in Allah	and His Angels	and His Books
وَرُسُلِهِ	وَالْيَوْمِ	الْاٰخِرِ	فَقَدْ ضَلَّ	ضَلٰلًا
and His Messengers	and the Day	the Last	then indeed he has strayed	straying
بَعِيْدًا ﴿١٣٦﴾	اِنَّ الَّذِىْنَ ءَامَنُوا	ثُمَّ كَفَرُوا	ثُمَّ ءَامَنُوا	ثُمَّ كَفَرُوا
far away	verily those who believe	then disbelieve	then believe	then disbelieve
ثُمَّ اَزْدَادُوْا كُفْرًا	لَّمْ يَكُنِ اللّٰهُ	لِيَغْفِرْ	لَهُمْ	وَلَا
then increase (in their) disbelief	Allah will neither	forgive	them	nor
لِيَهْدِيَهُمْ	سَبِيْلًا ﴿١٣٧﴾			
will guide them	(on the right) way			

بَشِّرِ الْمُنٰفِقِيْنَ بِاَنَّ لَهُمْ عَذَابًا اَلِيْمًا ﴿١٣٨﴾ الَّذِىْنَ يَخٰذُوْنَ الْكَافِرِيْنَ اَوْلِيَآءَ مِنْ دُوْنِ

الْمُؤْمِنِينَ أَيْبَنُغُوتَ عِنْدَهُمُ الْعِزَّةَ فَإِنَّ الْعِزَّةَ لِلَّهِ جَمِيعًا ﴿١٣٨﴾ وَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتَابِ أَنْ إِذَا سَمِعْتُمْ آيَاتَ اللَّهِ يُكْفَرُ بِهَا وَيُسْتَهْزَأُ بِهَا فَلَا تَقْعُدُوا مَعَهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ ۚ إِنَّكُمْ إِذَا مِثْلَهُمْ إِنَّ اللَّهَ جَامِعُ الْمُنَافِقِينَ وَالْكَافِرِينَ فِي جَهَنَّمَ جَمِيعًا ﴿١٣٩﴾

138. Give to the hypocrites the tidings that there is for them a painful torment.
139. Those who take disbelievers for *Auliya'* (protectors or helpers or friends) instead of believers, do they seek honour, power and glory with them? Verily, then to Allāh belongs all honour, power and glory. 140. And it has already been revealed to you in the Book (this Qur'ān) that when you hear the Verses of Allāh being denied and mocked at, then sit not with them, until they engage in a talk other than that; (but if you stayed with them) certainly in that case you would be like them. Surely, Allāh will collect the hypocrites and disbelievers all together in Hell.

بَشِّرِ الْمُنَافِقِينَ	يَا أَيُّهَا	لَهُمْ	عَذَابًا	أَلِيمًا ﴿١٣٨﴾	الَّذِينَ يَتَّخِذُونَ
give to the hypocrites tidings	that	for them	(is) a torment	painful	those who take
الْكَافِرِينَ	أَوْلِيَاءَ	مِنْ دُونِ	الْمُؤْمِنِينَ	أَيْبَنُغُوتَ عِنْدَهُمْ	
the disbelievers	(as) allies	instead of	the believers	(do) they seek with them?	
الْعِزَّةَ	فَإِنَّ الْعِزَّةَ	لِلَّهِ	جَمِيعًا ﴿١٣٩﴾		
the honour	but verily the honour	(is) for Allah	all (together)		
وَقَدْ نَزَّلَ	عَلَيْكُمْ	فِي الْكِتَابِ	أَنْ إِذَا سَمِعْتُمْ		
and indeed He has sent down	to you	in the Scripture	that when you hear		
آيَاتِ اللَّهِ	يُكْفَرُ بِهَا	وَيُسْتَهْزَأُ	بِهَا		
(the) Verses (of) Allah	being rejected [these]	and being mocked at	[these]		
فَلَا تَقْعُدُوا مَعَهُمْ	حَتَّى يَخُوضُوا	فِي حَدِيثٍ	غَيْرِهِ ۚ		
then (do) not you sit with them	until they engage	in a talk	other than that		
إِنَّكُمْ	إِذَا	مِثْلَهُمْ ۚ	إِنَّ اللَّهَ جَامِعُ		
indeed you	then	(would be) like them	certainly Allah (would) collect		
الْمُنَافِقِينَ	وَالْكَافِرِينَ	فِي جَهَنَّمَ	جَمِيعًا ﴿١٣٩﴾		
the hypocrites	and the disbelievers	in Hell	all together		

الَّذِينَ يَتَّبِعُونَ بِكُمْ فَإِنْ كَانَ لَكُمْ فَتْحٌ مِّنَ اللَّهِ قَالُوا أَلَمْ تَكُن مَّعَكُمْ وَإِنْ كَانَ
لِلْكَافِرِينَ نَصِيبٌ قَالُوا أَلَمْ نَسْتَحِذْ عَلَيْكُمْ وَنَمْنَعَكُمْ مِنَ الْمُؤْمِنِينَ فَاللَّهُ يَحْكُمُ
بَيْنَكُمْ يَوْمَ الْقِيَمَةِ وَلَن يَجْعَلَ اللَّهُ لِلْكَافِرِينَ عَلَى الْمُؤْمِنِينَ سَبِيلًا ﴿١٤١﴾ إِنَّ الْمُنَافِقِينَ
يُخَدِّعُونَ اللَّهَ وَهُوَ خَدِيعُهُمْ وَإِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا كُسَالَى يُرَاءُونَ النَّاسَ
وَلَا يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا ﴿١٤٢﴾

141. Those (hypocrites) who wait and watch about you; if you gain a victory from Allāh, they say: "Were we not with you?" But if the disbelievers gain a success, they say (to them): "Did we not gain mastery over you and did we not protect you from the believers?" Allāh will judge between you (all) on the Day of Resurrection. And never will Allāh grant to the disbelievers a way (to triumph) over the believers. 142. Verily, the hypocrites seek to deceive Allāh, but it is He Who deceives them. And when they stand up for As-Salāt (the prayer), they stand with laziness and to be seen of men, and they do not remember Allāh but little.

لَكُمْ	فَإِنْ كَانَ	بِكُمْ	الَّذِينَ يَتَّبِعُونَ
for you	then if (there) was	to you	those who watch closely
لِلْكَافِرِينَ	وَإِنْ كَانَ	أَلَمْ تَكُن مَّعَكُمْ	فَتَحٌ مِّنَ اللَّهِ
for disbelievers	and if (there) was	were we not with you?	they said a victory from Allah
وَنَمْنَعَكُمْ	عَلَيْكُمْ	أَلَمْ نَسْتَحِذْ	نَصِيبٌ قَالُوا
and (did not) we protect you	over you	(did) not we have mastery?	they said a chance
الْقِيَمَةِ	يَوْمَ	فَاللَّهُ يَحْكُمُ بَيْنَكُمْ	مِنَ الْمُؤْمِنِينَ
(of) Resurrection	(on the) Day	and Allah will judge between you	from the believers
سَبِيلًا ﴿١٤١﴾	عَلَى الْمُؤْمِنِينَ	لِلْكَافِرِينَ	وَلَن يَجْعَلَ اللَّهُ
a way	over the believers	for the disbelievers	and Allah will never make
خَدِيعُهُمْ	وَهُوَ	يُخَدِّعُونَ اللَّهَ	إِنَّ الْمُنَافِقِينَ
(Who) deceives them	but (it is) He	seek to deceive Allah	indeed the hypocrites
يُرَاءُونَ النَّاسَ	قَامُوا كُسَالَى	إِلَى الصَّلَاةِ	وَإِذَا قَامُوا
to be seen (of) men	they stand (with) laziness	for [the] prayer	and when they stand up

إِلَّا قَلِيلًا ﴿١٤٣﴾

but little

وَلَا يَذْكُرُونَ اللَّهَ

and they (do) not remember Allah

مُذَبِّدِينَ بَيْنَ ذَلِكَ لَا إِلَى هَؤُلَاءِ وَلَا إِلَى هَؤُلَاءِ وَمَنْ يُضِلِلِ اللَّهُ فَلَنْ تَجِدَ لَهُ سَبِيلًا ﴿١٤٣﴾
يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ أُرِيدُونَ أَنْ
تَجْعَلُوا اللَّهَ عَلَيْهِمْ سُلْطَانًا مُبِينًا ﴿١٤٤﴾ إِنَّ الْمُنَافِقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ
وَلَنْ تَجِدَ لَهُمْ نَصِيرًا ﴿١٤٥﴾

143. (They are) swaying between this and that, belonging neither to these nor to those; and he whom Allāh sends astray, you will not find for him a way (to the truth— Islam). 144. O you who believe! Take not for *Auliya'* (protectors or helpers or friends) disbelievers instead of believers. Do you wish to offer Allāh a manifest proof against yourselves? 145. Verily, the hypocrites will be in the lowest depth (grade) of the Fire; no helper will you find for them.

مُذَبِّدِينَ	بَيْنَ	ذَلِكَ	لَا	إِلَى هَؤُلَاءِ	وَلَا	إِلَى هَؤُلَاءِ	وَمَنْ يُضِلِلِ اللَّهُ	فَلَنْ تَجِدَ لَهُ	سَبِيلًا ﴿١٤٣﴾	يَا أَيُّهَا
to those	nor	to these	neither	(this and) that	between	swaying	and whom Allah sends astray	then you will never find	for him	O (you)
الَّذِينَ ءَامَنُوا	لَا تَتَّخِذُوا	الْكَافِرِينَ	أَوْلِيَاءَ	مِنْ دُونِ	الْمُؤْمِنِينَ	أُرِيدُونَ	أَنْ تَجْعَلُوا	اللَّهُ	عَلَيْكُمْ	سُلْطَانًا
who believe	take not	the disbelievers	(as) allies	instead of	the believers	(do) you wish?	that you give	to Allah	against yourselves	a proof
مُبِينًا ﴿١٤٤﴾	إِنَّ الْمُنَافِقِينَ	فِي الدَّرَكِ	الْأَسْفَلِ	مِنَ النَّارِ	لَنْ تَجِدَ لَهُمْ	نَصِيرًا ﴿١٤٥﴾	وَلَنْ تَجِدَ لَهُمْ	نَصِيرًا ﴿١٤٥﴾	لَهُمْ	نَصِيرًا ﴿١٤٥﴾
clear	verily the hypocrites	(will be) in depth	the lowest	of the Fire	and you will never find	any helper	for them	and you will never find	any helper	for them

إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَاعْتَصَمُوا بِاللَّهِ وَأَخْلَصُوا دِينَهُمْ لِلَّهِ فَأُولَٰئِكَ

مَعَ الْمُؤْمِنِينَ ۖ وَسَوْفَ يُؤْتِي اللَّهُ الْمُؤْمِنِينَ أَجْرًا عَظِيمًا ﴿١٤٦﴾ مَا يَفْعَلُ اللَّهُ بِعَذَابِكُمْ إِن شَكَرْتُمْ وَءَامَنْتُمْ ۚ وَكَانَ اللَّهُ شَاكِرًا عَلِيمًا ﴿١٤٧﴾

146. Except those who repent (from hypocrisy), do righteous good deeds, hold fast to Allāh, and purify their religion for Allāh (by worshipping none but Allāh, and do good for Allāh's sake only, not to show off), then they will be with the believers. And Allāh will grant the believers a great reward. 147. Why should Allāh punish you if you have thanked (Him) and have believed in Him. And Allāh is Ever All-Appreciative (of good), All-Knowing.

إِلَّا الَّذِينَ تَابُوا	وَأَصْلَحُوا	وَأَعْتَصَمُوا	بِاللَّهِ
except those who repented	and mended (their ways)	and held fast	to Allah
وَأَخْلَصُوا دِينَهُمْ	لِلَّهِ	فَأُولَٰئِكَ	مَعَ
and purified their religion	for Allah	then they	(will be) with
وَسَوْفَ يُؤْتِي اللَّهُ	الْمُؤْمِنِينَ	أَجْرًا	عَظِيمًا
and soon Allah shall grant	the believers	a reward	great
مَا يَفْعَلُ اللَّهُ	بِعَذَابِكُمْ	إِن شَكَرْتُمْ	وَءَامَنْتُمْ
what would Allah do	by your punishment	if you have thanked	and have believed
وَكَانَ اللَّهُ	شَاكِرًا	عَلِيمًا	
and Allah is	All-Appreciative	All-Knowing	

لَا يُحِبُّ اللَّهُ الْجَهْرَ بِالسُّوءِ مِنَ الْقَوْلِ إِلَّا مَنْ ظَلَمَ ۚ وَكَانَ اللَّهُ سَمِيعًا عَلِيمًا ﴿١٤٨﴾ إِنْ تُبْدُوا خَيْرًا أَوْ تُخْفُوهُ أَوْ تَعْفُوا عَنْ سُوءٍ فَإِنَّ اللَّهَ كَانَ عَفُوًّا قَدِيرًا ﴿١٤٩﴾ إِنْ الَّذِينَ يَكْفُرُونَ بِاللَّهِ وَرُسُلِهِ وَيُرِيدُونَ أَنْ يُفَرِّقُوا بَيْنَ اللَّهِ وَرُسُلِهِ وَيَقُولُوا نَحْنُ نُبُوءٌ بَعْضُ وَنَكْفُرُ بِبَعْضٍ وَيُرِيدُونَ أَنْ يَتَّخِذُوا بَيْنَ ذَلِكَ سَبِيلًا ﴿١٥٠﴾ أُولَٰئِكَ هُمُ الْكَافِرُونَ حَقًّا ۖ وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُهِينًا ﴿١٥١﴾

148. Allāh does not like that the evil should be uttered in public except by him who has been wronged. And Allāh is Ever All-Hearer, All-Knower. 149. Whether you (mankind) disclose (by good words of thanks) a good deed (done to you in the form of a favour by someone), or conceal it, or pardon an evil,... verily, Allāh is Ever Oft-Pardoning, All-Powerful. 150. Verily, those who disbelieve in Allāh and His Messengers and wish to make distinction between Allāh and His Messengers (by believing in Allah and disbelieving in His Messengers) saying, "We believe in some but reject others," and wish to adopt a way in between. 151. They are in truth disbelievers. And We have prepared for the disbelievers a humiliating torment.

لَا يُحِبُّ اللَّهُ	الْجَهْرَ	بِالسُّوءِ	مِنَ الْقَوْلِ
Allah (does) not like	that should be uttered publicly	the evil	of words
إِلَّا مَنْ ظَلَمَ	وَكَانَ اللَّهُ	سَمِيعًا	عَلِيمًا
except by him who has been wronged	and Allah is	All-Hearing	All-Knowing
إِنْ تُبْدُوا خَيْرًا	أَوْ تُخْفُوهُ	أَوْ تَعْفُوا	عَنْ سُوءٍ
if you disclose a good	or keep it secret	or pardon	an evil
فَإِنَّ اللَّهَ	إِنَّ الَّذِينَ يَكْفُرُونَ	بِاللَّهِ	وَرُسُلِهِ
then indeed Allah	verily those who disbelieve	in Allah	and His Messengers
قَدِيرًا	أَنْ يُفَرِّقُوا	بَيْنَ اللَّهِ	وَيُرِيدُونَ
All-Powerful	that they differentiate	between Allah	and they wish
كَانَ عَفُوًّا	وَنَكْفُرُ	بَعْضٍ	وَيُرِيدُونَ
is All-Pardoning	and we disbelieve	in others	and they wish
وَيَقُولُونَ	أَنْ يَتَّخِذُوا	وَيُرِيدُونَ	بَيْنَ ذَلِكَ سَبِيلًا
and they say	that they take	and they wish	a way in between

بَيْنَ	ذَلِكَ	سَبِيلًا	أُولَئِكَ	هُمْ	الْكَافِرُونَ	حَقًّا
between	that	a way	those	[they]	(are) the disbelievers	(in) truth
وَأَعْتَدْنَا	لِلْكَافِرِينَ	عَذَابًا	مُهِينًا			
and We have prepared	for the disbelievers	a torment	humiliating			

وَالَّذِينَ ءَامَنُوا بِاللَّهِ وَرُسُلِهِ، وَلَمْ يُفَرِّقُوا بَيْنَ أَحَدٍ مِّنْهُمْ أُولَئِكَ سَوْفَ يُؤْتِيهِمْ أَجْرُهُمْ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا ﴿١٥٢﴾ يَسْأَلُكَ أَهْلُ الْكِتَابِ أَنْ تُنَزِّلَ عَلَيْهِمْ كِتَابًا مِّنَ السَّمَاءِ فَقَدْ سَأَلُوا مُوسَىٰ أَكْبَرَ مِنْ ذَلِكَ فَقَالُوا أَرِنَا اللَّهَ جَهْرَةً فَأَخَذَتْهُمُ الصَّاعِقَةُ بِظُلْمِهِمْ ثُمَّ اتَّخَذُوا الْعِجْلَ مِن بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ فَعَفَوْنَا عَنِ ذَلِكَ وَءَاتَيْنَا مُوسَىٰ سُلْطَانًا مُّبِينًا ﴿١٥٣﴾

152. And those who believe in Allāh and His Messengers and make no distinction between any of them (Messengers), We shall give them their rewards; and Allāh is Ever Oft-Forgiving, Most Merciful. 153. The people of the Scripture (Jews) ask you to cause a book to descend upon them from heaven. Indeed, they asked Mūsā (Moses) for even greater than that, when they said: "Show us Allāh in public," but they were struck with thunderclap and lightning for their wickedness. Then they worshipped the calf even after clear proofs, evidences, and signs had come to them. (Even) so We forgave them. And We gave Mūsā (Moses) a clear proof of authority.

وَالَّذِينَ ءَامَنُوا	بِاللَّهِ	وَرُسُلِهِ	وَلَمْ يُفَرِّقُوا			
and those who believe	in Allah	and His Messengers	and they differentiate not			
بَيْنَ	أَحَدٍ	مِّنْهُمْ	أُولَئِكَ	سَوْفَ يُؤْتِيهِمْ	أَجْرُهُمْ	
between	(any) one	of them	those	soon He (Allah) shall give them	their rewards	
وَكَانَ اللَّهُ	غَفُورًا	رَّحِيمًا	يَسْأَلُكَ	أَهْلُ	الْكِتَابِ	
and Allah is	All-Forgiving	Most Merciful	ask you	(the) people	(of) the Scripture	
أَنْ تُنَزِّلَ	عَلَيْهِمْ	كِتَابًا	مِّنَ السَّمَاءِ			
that you cause to descend	upon them	a book	from the heaven			

فَقَالُوا	مِنْ ذَلِكَ	أَكْبَرُ	فَقَدْ سَأَلُوا مُوسَى
so they had said	than that	(for) greater	then verily they had asked Moses
يُظْلِمُهُمُ	الصَّاعِقَةُ	فَأَخَذَتْهُمْ	جَهْرَةً
for their wickedness	a thunderbolt	so they were struck with	(in) public show us Allah
الْبَيِّنَاتُ	جَاءَتْهُمْ	مِنْ بَعْدِهَا	ثُمَّ اتَّخَذُوا الْعِجْلَ
clear signs	had come to them	after	then they took the calf (to worship)
مُيِّنًا	سُلْطَانًا	وَأَتَيْنَا مُوسَى	عَنْ ذَلِكَ
manifest	an authority	and We gave Moses	for that
			so We forgave (them)

وَرَفَعْنَا فَوْقَهُمُ الطُّورَ بِمِيثَاقِهِمْ وَقُلْنَا لَهُمْ ادْخُلُوا الْبَابَ سُجَّدًا وَقُلْنَا لَهُمْ لَا تَعْدُوا فِي السَّبْتِ وَأَخَذْنَا مِنْهُمْ مِيثَاقًا غَلِيظًا ﴿١٥٤﴾ فِيمَا نَقَضُوا مِيثَاقَهُمْ وَكَفَرُوا بِآيَاتِ اللَّهِ وَقَتْلِهِمُ الْأَنْبِيَاءَ بِغَيْرِ حَقٍّ وَقَوْلِهِمْ قُلُوبُنَا غُلْفٌ بَلْ طَبَعَ اللَّهُ عَلَيْهَا بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا ﴿١٥٥﴾ وَيَكْفُرُهُمْ وَقَوْلِهِمْ عَلَى مَرْيَمَ بُهْتَنًا عَظِيمًا ﴿١٥٦﴾

154. And for (breaking) their covenant, We raised over them the Mount and (on the other occasion) We said to them: "Enter the gate prostrating (or bowing) with humility;" and We commanded them: "Transgress not (by doing worldly works) on the Sabbath (Saturday)." And We took from them a firm covenant. 155. Because of their breaking the covenant, and of their rejecting the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allāh, and of their killing the Prophets unjustly, and of their saying: "Our hearts are wrapped (with coverings, i.e. we do not understand what the Messengers say)" – nay, Allāh has set a seal upon their hearts because of their disbelief, so they believe not but a little. 156. And because of their (Jews) disbelief and uttering against Maryam (Mary عليها السلام) a grave false charge (that she has committed illegal sexual intercourse);

وَقُلْنَا	بِمِيثَاقِهِمْ	الطُّورَ	وَرَفَعْنَا فَوْقَهُمُ
and We said	for their covenant	the Mount	and We raised over them
لَا تَعْدُوا	وَقُلْنَا	سُجَّدًا	ادْخُلُوا الْبَابَ
violate not	and We said	prostrating (or bowing)	enter the gate

فِيمَا	غَلِيظًا	مِيثَاقًا	مِنْهُمْ	وَأَخَذْنَا	فِي السَّبْتِ
then because of	firm	a covenant	from them	and We took	[in] the Sabbath
وَقَتْلِهِمْ	بِآيَاتِ اللَّهِ	وَكُفْرِهِمْ	مِيثَقَهُمْ	نَقَضِهِمْ	
and their killing	(the) Signs (of) Allah	and their rejecting	their covenant	their breaking	
عُلْفٌ	قُلُوبِنَا	وَقَوْلِهِمْ	حَقِّ	يَغَيْرِ	الْأَنْبِيَاءَ
(are) wrapped	our hearts	and their saying	right	without	the Prophets
يَكْفُرِهِمْ	عَلَيْهَا	بَلْ طَعَنَ اللَّهُ			
due to their disbelief	upon them (their hearts)	nay Allah has set a seal			
وَقَوْلِهِمْ	وَيَكْفُرِهِمْ	إِلَّا قَلِيلًا	فَلَا يُؤْمِنُونَ		
and their uttering	and due to their disbelief	but a few	so they believe not		
	عَظِيمًا	بِهْتَنًا	عَلَى مَرْيَمَ		
	mighty	a slander	against Mary		

وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ رَسُولَ اللَّهِ وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَٰكِن شُبِّهَ لَهُمْ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِيهِ لَفِي شَكٍّ مِّنْهُ مَا لَهُمْ بِهِ مِنْ عِلْمٍ إِلَّا اتِّبَاعَ الظَّنِّ وَمَا قَتَلُوهُ يَقِينًا ﴿١٥٧﴾ بَلْ رَفَعَهُ اللَّهُ إِلَيْهِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ﴿١٥٨﴾

157. And because of their saying (in boast), "We killed Messiah 'isā (Jesus), son of Maryam (Mary), the Messenger of Allah," – but they killed him not, nor crucified him, but it appeared so to them [the resemblance of 'Īsā (Jesus) was put over another man (and they killed that man)], and those who differ therein are full of doubts. They have no (certain) knowledge, they follow nothing but conjecture. For surely, they killed him not [i.e. 'Īsā (Jesus), son of Maryam (Mary عليها السلام)]: 158. But Allāh raised him ['Īsā (Jesus)] up (with his body and soul) to Himself (and he هو is in the heavens). And Allāh is Ever All-Powerful, All-Wise.

وَقَوْلِهِمْ	إِنَّا قَتَلْنَا	الْمَسِيحَ	عِيسَى	ابْنَ
and (due to) their saying	that we have killed	Messiah	Jesus	son
مَرْيَمَ	رَسُولَ اللَّهِ	وَمَا قَتَلُوهُ	وَمَا صَلَبُوهُ	
(of) Mary	(the) Messenger (of) Allah	and they killed him not	nor they crucified him	

فِيهِ	وَالَّذِينَ اخْتَلَفُوا	لَهُمْ	وَلَكِنْ شِئًا
in it	and verily those who differed	for them	[and] but it was made to resemble
مِنْ عِلْمٍ	بِهِ	لَهُمْ	مَا
any knowledge	about it	they have	(do) not
يَقِينًا	وَمَا قَتَلُوهُ	الظَّنُّ	إِلَّا آتِبَاعَ
(for) surely	and they (did) not kill him	the conjecture	except following
حَكِيمًا	عَزِيزًا	وَكَانَ اللَّهُ	بَل رَفَعَهُ اللَّهُ
All-Wise	All-Powerful	and Allah is	to Himself
			may Allah raised him up

وَأِنْ مِنْ أَهْلِ الْكِتَابِ إِلَّا لَيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ وَيَوْمَ الْقِيَمَةِ يَكُونُ عَلَيْهِمْ شَهِيدًا ۚ فَيُظْلَمُونَ مِنَ الَّذِينَ هَادُوا حَرَمْنَا عَلَيْهِمْ طَيِّبَاتٍ أُحِلَّتْ لَهُمْ وَبِصَدِّهِمْ عَنْ سَبِيلِ اللَّهِ كَثِيرًا ۚ وَأَخْذُهُمْ الرِّبَا وَقَدْ نُهُوا عَنْهُ وَأَكْلُهُمْ أَمْوَالَ النَّاسِ بِالْبَاطِلِ وَأَعْتَدْنَا لِلْكَافِرِينَ مِنْهُمْ عَذَابًا أَلِيمًا ﴿١٦١﴾

159. And there is none of the people of the Scripture (Jews and Christians) but must believe in him ['Īsā (Jesus), son of Maryam (Mary), as only a Messenger of Allāh and a human being] before his ['Īsā (Jesus) or a Jew's or a Christian's] death (at the time of the appearance of the angel of death). And on the Day of Resurrection, he ['Īsā (Jesus)] will be a witness against them. 160. For the wrongdoing of the Jews, We made unlawful for them certain good foods which had been lawful for them – and for their hindering many from Allāh's way; 161. And their taking of *Ribā* (usury) though they were forbidden from taking it and their devouring of men's substance wrongfully (bribery). And We have prepared for the disbelievers among them a painful torment.

وَأِنْ	مِنْ أَهْلِ	الْكِتَابِ	إِلَّا	لَيُؤْمِنَنَّ	بِهِ
and none	of (the) people	(of) the Scripture	but	surely he would believe	in him
قَبْلَ	مَوْتِهِ	وَيَوْمَ	الْقِيَمَةِ	يَكُونُ عَلَيْهِمْ	
before	his death	and (on the) Day	(of) Resurrection	he would be against them	
شَهِيدًا	فَيُظْلَمُونَ	مِنَ الَّذِينَ هَادُوا			
a witness	then due to wrongdoing	of those who became Jews			

حَرَّمْنَا عَلَيْهِمْ	طَيِّبَتِ	أُحِلَّتْ لَهُمْ
We made unlawful for them	good things	(which) had been made lawful for them
وَبَصَدَّ هِمُّ	عَنْ سَبِيلِ اللَّهِ	كَثِيرًا ۖ وَأَخَذَهُمْ
and for their hindering	from (the) way (of) Allāh	and (for) their taking
الرِّبَا	وَقَدْ هُمُ	وَأَكَلِهِمْ
(of) interest	though they were forbidden	and (for) their devouring
أَمْوَالِ	النَّاسِ	يَلْبِطِلُ
(the) wealth	(of) people	wrongfully
	مِنْهُمْ	وَأَعَدْنَا
	among them	and We have prepared
	عَذَابًا	لِلْكَافِرِينَ
	a torment	for the disbelievers
	أَلِيمًا	
	painful	

لَكِنَّ الرَّاْسِخُوْنَ فِي الْعِلْمِ مِنْهُمْ وَالْمُؤْمِنُوْنَ يُؤْمِنُوْنَ بِمَا أُنْزِلَ إِلَيْكَ وَمَا أُنْزِلَ مِنْ قَبْلِكَ وَالْمُقِيمِينَ الصَّلَاةَ وَالْمُؤْتُونَ الزَّكَاةَ وَالْمُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أُولَٰئِكَ سَنُؤْتِيهِمْ أَجْرًا عَظِيمًا ﴿١٦٢﴾ إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ وَالنَّبِيِّينَ مِنْ بَعْدِهِ وَأَوْحَيْنَا إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطَ وَعِيسَىٰ وَأَيُّوبَ وَيُوشَعَ وَهَارُونَ وَسُلَيْمَانَ وَعَآتَيْنَا دَاوُدَ زَبُورًا ﴿١٦٣﴾

162. But those among them who are well-grounded in knowledge, and the believers, believe in what has been sent down to you (Muhammad ﷺ) and what was sent down before you; and those who perform *As-Salāt* (the prayers), and give *Zakāt* (obligatory charity) and believe in Allāh and in the Last Day, it is they to whom We shall give a great reward. 163. Verily, We have sent the Revelation to you (O Muhammad ﷺ) as We sent the Revelation to Nūh (Noah) and the Prophets after him; We (also) sent the Revelation to Ibrāhīm (Abraham), Ismā'il (Ishmael), Ishāq (Isaac), Ya'qūb (Jacob), and *Al-Asbāt* [the offspring of the twelve sons of Ya'qūb (Jacob)], 'Isā (Jesus), Ayyūb (Job), Yūnus (Jonah), Hārūn (Aaron), and Sulaimān (Solomon); and to Dāwūd (David) We gave the Zabūr (Psalms).

لَكِنَّ الرَّاْسِخُوْنَ	فِي الْعِلْمِ	مِنْهُمْ	وَالْمُؤْمِنُونَ	يُؤْمِنُونَ بِمَا
but the firmly rooted	in knowledge	among them	and the believers	believe in what

أُنزِلَ إِلَيْكَ	وَمَا أُنزِلَ	مِنْ قَبْلِكَ	وَالْمُقِيمِينَ
has been sent down to you	and what was sent down	before you	and those who offer
الصَّلَاةَ	وَالْمُؤْتُونَ	الزَّكَاةَ	وَالْمُؤْمِنُونَ
the prayer	and who pay	Zakat	and who believe
بِاللَّهِ	وَالْيَوْمِ	أَجْرًا	عَظِيمًا
in Allah	and (in) the Day	a reward	great
أُولَئِكَ	سَنُؤْتِيهِمْ	إِلَى نُوحٍ	وَالنَّبِيِّينَ
(it is) they	(to) whom We shall give	to Noah	and the Prophets
إِنَّا أَوْحَيْنَا	إِلَيْكَ	كَمَا أَوْحَيْنَا	إِلَى نُوحٍ
verily We have revealed	to you	as We had revealed	to Noah
مِنْ بَعْدِهِ	وَأَوْحَيْنَا	إِلَى إِبْرَاهِيمَ	وَأِسْمَاعِيلَ
after him	and We revealed	to Abraham	and Ishmael
وَالْأَسْبَاطِ	وَعِيسَى	وَأَيُّوبَ	وَيُوشَعَ
and (his) offspring	and Jesus	and Job	and Aaron
وَسُلَيْمَانَ	وَأَتَيْنَا دَاوُدَ	زَبُورًا	
and Solomon	and (to) David We gave	the Psalms	

وَرُسُلًا قَدْ قَصَصْنَاهُمْ عَلَيْكَ مِنْ قَبْلُ وَرُسُلًا لَمْ نَقْصُصْهُمْ عَلَيْكَ وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا ۚ رُسُلًا مُبَشِّرِينَ وَمُنذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ۚ لَكِنَّ اللَّهَ يَشْهَدُ بِمَا أُنزِلَ إِلَيْكَ أَنْزَلَهُ بِعِلْمِهِ وَالْمَلَائِكَةُ يَشْهَدُونَ وَكَفَى بِاللَّهِ شَهِيدًا ۚ

164. And Messengers We have mentioned to you before, and Messengers We have not mentioned to you, – and to Mūsā (Moses) Allāh spoke directly. 165. Messengers as bearers of good news as well as of warning in order that mankind should have no plea against Allāh after the (coming of) Messengers. And Allāh is Ever All-Powerful, All-Wise. 166. But Allāh bears witness to that which He has sent down (the Qur’ān) to you (O Muhammad ﷺ); He has sent it down with His Knowledge, and the angels bear witness. And Allāh is All-Sufficient as a Witness.

وَرُسُلًا	قَدْ قَصَصْنَاهُمْ	عَلَيْكَ	مِنْ قَبْلُ	وَرُسُلًا
and Messengers	surely We have mentioned them	to you	before	and Messengers
لَمْ نَقْصُصْهُمْ	عَلَيْكَ	وَكَلَّمَ اللَّهُ مُوسَى	تَكْلِيمًا	
We (did) not mention them	to you	and Allah spoke to Moses	(direct) speech	
رُسُلًا	مُبَشِّرِينَ	وَمُنْذِرِينَ	لِّنَا	يَكُونُ لِلنَّاسِ
Messengers	bearers of glad tidings	and warners	so that not	(there) is for the people
عَلَى اللَّهِ حُجَّةٌ	بَعْدَ	الرُّسُلِ	وَكَانَ اللَّهُ	عَزِيزًا
any plea against Allah	after	the Messengers	and Allah is	All-Wise All-Powerful
لَٰكِنِ اللَّهُ يَشْهَدُ	بِمَا	أَنْزَلَ إِلَيْكَ	أَنْزَلَهُ	
but Allah bears witness	to that which	He has sent down to you	He has sent it down	
يَعْلَمُهُ	وَالْمَلَائِكَةُ يَشْهَدُونَ	وَكَفَى	بِاللَّهِ	شَهِيدًا
with His Knowledge	and the angels bear witness (too)	and suffices	Allah	(as) a Witness

إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ قَدْ ضَلُّوا ضَلَالًا بَعِيدًا ﴿١٦٧﴾ إِنَّ الَّذِينَ كَفَرُوا وَظَلَمُوا لَمْ يَكُنِ اللَّهُ لِيَغْفِرْ لَهُمْ وَلَا لِيَهْدِيَهُمْ طَرِيقًا ﴿١٦٨﴾ إِلَّا طَرِيقَ جَهَنَّمَ خَالِدِينَ فِيهَا أَبَدًا وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا ﴿١٦٩﴾ يَأْتِيهَا النَّاسُ قَدْ جَاءَكُمُ الرَّسُولُ بِالْحَقِّ مِنْ رَبِّكُمْ فَآمَنُوا خَيْرًا لَّكُمْ وَإِنْ تَكْفُرُوا فَإِنَّ لِلَّهِ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿١٧٠﴾

167. Verily, those who disbelieve [by concealing the truth about Prophet Muhammad ﷺ and his message of true Islamic Monotheism written in the Taurāt (Torah) and the Injīl (Gospel) with them] and prevent (mankind) from the path of Allāh (Islamic Monotheism); they have certainly strayed far away.

168. Verily, those who disbelieve and did wrong [by concealing the truth about Prophet Muhammad ﷺ and his message of true Islamic Monotheism written in the Taurāt (Torah) and the Injīl (Gospel) with them]; Allāh will not forgive them, nor will He guide them to any way – 169. Except the way of Hell, to dwell therein forever; and this is ever easy for Allāh. 170. O mankind! Verily, there has come to you the Messenger (Muhammad ﷺ) with the truth from your

Lord. So believe in him, it is better for you. But if you disbelieve, then certainly to Allāh belongs all that is in the heavens and the earth. And Allāh is Ever All-Knowing, All-Wise.

عَنْ سَبِيلِ اللَّهِ	وَصَدُّوا	إِنَّ الَّذِينَ كَفَرُوا
from (the) way (of) Allah	and prevented (people)	verily those who disbelieved
إِنَّ الَّذِينَ كَفَرُوا	بَعِيدًا	ضَلَلًا
verily those who disbelieved	far away	straying
وَضَلُّوا	لَمْ يَكُنِ اللَّهُ	لِيَغْفِرَ لَهُمْ
certainly they strayed	Allah will not	and did wrong
وَلَا	لِيَهْدِيَهُمْ	طَرِيقًا
nor	He will guide them	(to) any way
وَأَبَدًا	وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا	يَأْتِيهَا النَّاسُ
and that is forever	easy for Allah	mankind
الرَّسُولُ	بِالْحَقِّ	مِنْ رَبِّكُمْ
the Messenger	with the truth	from your Lord
لَكُمْ	وَإِنْ تَكْفُرُوا	فَإِنَّ
for you	but if you disbelieve	then indeed
وَالْأَرْضِ	وَكَانَ اللَّهُ	عَلِيمًا
and the earth	and Allah is	All-Knowing
		حَكِيمًا
		All-Wise

يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ وَلَا تَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ إِنَّمَا الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ رَسُولُ اللَّهِ وَكَلِمَتُهُ أُلْقِيَتْهَا إِلَى مَرْيَمَ وَرُوحٌ مِنْهُ فَآمَنُوا بِاللَّهِ وَرُسُلِهِ وَلَا تَقُولُوا ثَلَاثَةٌ أَنْتَهُوا خَيْرًا لَكُمْ إِنَّمَا اللَّهُ إِلَهُ وَاحِدٌ سُبْحَانَهُ أَنْ يَكُونَ لَهُ وَلَدٌ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَكَفَى بِاللَّهِ وَكِيلًا ﴿١٧١﴾

171. O people of the Scripture (Christians)! Do not exceed the limits in your religion, nor say of Allāh aught but the truth. The Messiah 'Isā (Jesus), son of

Maryam (Mary), was (no more than) a Messenger of Allāh and His Word, ("Be!" – and he was) which He bestowed on Maryam (Mary) and a spirit (Rūh) created by Him; so believe in Allāh and His Messengers. Say not: "Three (trinity)!" Cease! (it is) better for you. For Allāh is (the only) One Ilah (God), Glorified is He (Far Exalted is He) above having a son. To Him belongs all that is in the heavens and all that is in the earth. And Allāh is All-Sufficient as a Disposer of affairs.

يَا أَهْلَ	الْكِتَابِ	لَا تَقْلُوا	فِي دِينِكُمْ
O people	(of) the Scripture	(do) not exceed the limits	in your religion
وَلَا تَقُولُوا	عَلَى اللَّهِ	إِنَّمَا الْمَسِيحُ	عِيسَى ابْنُ
and (do) not say	of Allah	only the Messiah	son Jesus
مَرِيَمَ	رَسُولَ اللَّهِ	وَكَلِمَتُهُ	الَّتِي مَرِيَمَ
(of) Mary	(was) a Messenger (of) Allah	and His Word	to Mary which He conveyed
وَرُوحٌ	مِّنْهُ	فَآمِنُوا	بِاللَّهِ
and a soul	from Him	so believe	in Allah
وَلَا تَقُولُوا ثَلَاثَةٌ	أَنْتَهُمْ خَيْرٌ	لَّكُمْ	إِنَّمَا اللَّهُ إِلَهُ
and (do) not say three	give up (it is) better	for you	only Allah (is) God
وَاحِدٌ	سُبْحَنَهُ	أَنْ يَكُونَ لَهُ	وَلَدٌ لَهُ مَا
One	Glory be to Him	that He (should) have for Him	(is) what for Him a son
فِي السَّمَوَاتِ	وَمَا	فِي الْأَرْضِ	وَكُفَى
(is) in the heavens	and what	(is) in the earth	and suffices
		بِاللَّهِ	وَكَيْلًا
		Allah	(as) a Guardian

لَنْ يَسْتَنْكِفَ الْمَسِيحُ أَنْ يَكُونَ عَبْدًا لِلَّهِ وَلَا الْمَلَائِكَةُ الْمُقَرَّبُونَ وَمَنْ يَسْتَنْكِفْ عَنْ عِبَادَتِهِ وَيَسْتَكْبِرْ فَسَيَحْشُرُهُمْ إِلَيْهِ جَمِيعًا ﴿١٧٢﴾ فَأَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُوَفِّيهِمْ أُجُورَهُمْ وَيَزِيدُهُمْ مِنْ فَضْلِهِ وَأَمَّا الَّذِينَ اسْتَنْكَفُوا وَاسْتَكْبَرُوا فَيُعَذِّبُهُمْ عَذَابًا أَلِيمًا وَلَا يَجِدُونَ لَهُمْ مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا ﴿١٧٣﴾

172. The Messiah will never be proud to reject to be a slave of Allāh, nor the

angels who are the near (to Allāh). And whosoever rejects His worship and is proud, then He will gather them all together to Himself. 173. So, as for those who believed (in the Oneness of Allāh – Islamic Monotheism) and did deeds of righteousness, He will give them their (due) rewards – and more out of His bounty. But as for those who refused His worship and were proud, He will punish them with a painful torment. And they will not find for themselves besides Allāh any protector or helper.

لَنْ يَسْتَنْكِفَ الْمَسِيحُ	أَنْ يَكُونَ عَبْدًا	لِلَّهِ	وَلَا الْمَلَائِكَةُ
the Messiah will never disdain	that he be a slave	of Allah	nor the angels
الْمُقَرَّبُونَ	وَمَنْ يَسْتَنْكِفَ	عَنْ عِبَادَتِهِ	وَيَسْتَكْبِرُ
the near (to Him)	and whoever disdains	from His worship	and shows arrogance
فَسَيَحْشُرُهُمْ	إِلَيْهِ	جَمِيعًا	فَأَمَّا الَّذِينَ
then He will certainly gather them	unto Himself	all together	then as for those who
ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ	فَيُؤْتِيهِمْ	أُجُورَهُمْ	
believed	and did good deeds	then He would give them	their rewards
وَيَزِيدُهُمْ	مِنْ فَضْلِهِ	وَأَمَّا الَّذِينَ اسْتَنْكَفُوا	
and give them more	out of His bounty	but as for those who disdained	
وَأَسْتَكْبَرُوا	فَيُعَذِّبُهُمْ	عَذَابًا	أَلِيمًا
and showed arrogance	then He will punish them	(with) a torment	painful
وَلَا يَجِدُونَ	لَهُمْ	مِنْ دُونِ اللَّهِ	وَلَا نَصِيرًا
and they will not find	for them	besides Allah	nor any helper
	وَلِيًّا		

يَأْتِيهَا النَّاسُ فَدَجَّاءُكُمْ بُرْهَنٌ مِنْ رَبِّكُمْ وَأَنْزَلْنَا إِلَيْكُمْ نُورًا مُبِينًا ﴿١٧٤﴾ فَأَمَّا الَّذِينَ ءَامَنُوا بِاللَّهِ وَاعْتَصَمُوا بِهِ، فَسَيُدْخِلُهُمْ فِي رَحْمَةٍ مِنْهُ وَفَضْلٍ وَيَهْدِيهِمْ إِلَى صِرَاطٍ مُسْتَقِيمًا ﴿١٧٥﴾ يَسْتَفْتُونَكَ قُلِ اللَّهُ يُفْتِيكُمْ فِي الْكَلَالَةِ إِنْ أَمَرُوا هَلْكَ لَيْسَ لَهُ، وَلَدٌ وَلَهُ أُخْتُ فَلَهَا نِصْفُ مَا تَرَكَ وَهُوَ يَرِثُهَا إِنْ لَمْ يَكُنْ لَهَا وَلَدٌ فَإِنْ كَانَتَا اثْنَتَيْنِ فَلَهُمَا الثَّلَاثَانِ مِمَّا تَرَكَ وَإِنْ كَانُوا إِخْوَةً رِجَالًا وَنِسَاءً فَلِلَّذَكَرِ مِثْلُ حَظِّ الْأُنثَيْنِ يُبَيِّنُ اللَّهُ لَكُمْ

أَنْ تَضِلُّوْا وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيْمٌ ﴿١٧٦﴾

174. O mankind! Verily, there has come to you a convincing proof (Prophet Muhammad ﷺ) from your Lord; and We sent down to you a manifest light (this Qur'ān). 175. So, as for those who believed in Allāh and held fast to Him, He will admit them to His Mercy and Grace (i.e. Paradise), and guide them to Himself by a Straight Path. 176. They ask you for a legal verdict. Say: "Allāh directs (thus) about *Al-Kalālah* (those who leave neither descendants nor ascendants as heirs). If it is a man that dies leaving a sister, but no child, she shall have half the inheritance. If (such a deceased was) a woman, who left no child, her brother takes her inheritance. If there are two sisters, they shall have two-thirds of the inheritance; if there are brothers and sisters, the male will have twice the share of the female. (Thus) does Allāh make clear to you (His Law) lest you go astray. And Allāh is the All-Knower of everything."

يَتَأْتِيهَا	النَّاسُ	فَدَجَاءَكُمْ	بُرْهَنٌ	مِّن رَّبِّكُمْ
0	mankind	verily has come to you	a convincing proof	from your Lord
وَأَنْزَلْنَا	إِلَيْكُمْ	نُورًا	مُّبِينًا ﴿١٧٥﴾	فَأَمَّا الَّذِينَ ءَامَنُوا
and We have sent down	to you	a light	clear	so as for those who believed
بِاللَّهِ	وَأَعْتَصَمُوا بِهِ	فَسَيُدْخِلُهُمْ	فِي رَحْمَةٍ	مِّنْهُ
in Allah	and held fast to Him	then He will admit them	in (to) Mercy	from Him
وَفَضَّلِ	وَيَهْدِهِمْ	إِلَيْهِ	صِرَاطًا	مُّسْتَقِيمًا ﴿١٧٦﴾
and Bounty	and guide them	to Himself	(by) a Way	Straight
يَسْتَفْتُونَكَ	قُلْ	اللَّهُ يُفْتِيكُمْ		
they ask you to pronounce a ruling	say	Allah pronounces for you a ruling		
فِي الْكَلَالَةِ	إِنْ أَمْرٌ هَلَكَ	لَيْسَ لَهُ	وَلَدٌ	
about Kalala (who leaves behind no lineal heirs)	if a man died	he had not	a child	
وَلَهُ	أُخْتُ	فَلَهَا	نِصْفٌ	مَا تَرَكَ
and he had	a sister	then for her	(is) half	(of) what he left
وَهُوَ	يَرِثُهَا			
and he	will inherit her			
إِنْ لَّمْ يَكُنْ لَهَا	وَلَدٌ	فَإِنْ كَانَتَا اثْنَتَيْنِ		
if does not she have a child	then for them	and if (there) were two (sisters)		

الْثُلَاثَانِ	مِمَّا تَرَكَ	وَإِنْ كَانُوا	إِخْوَةً	رَجَالًا
(are) two thirds	of what he left	and if they were	(many) brothers (and sisters)	male
وَنِسَاءً	فَلَذَكِرْ	مِثْلُ	حَظِّ	الْأُنثَيَيْنِ
and female	then the male (shall) have	like	(the) share	(of) the two females
يُبَيِّنُ اللَّهُ لَكُمُ	أَنْ تَضِلُّوا	وَاللَّهُ	بِكُلِّ شَيْءٍ	عَلِيمٌ
Allah makes clear to you	lest you go astray	and Allah	of every thing	(is) All-Knower

سُورَةُ الْمَائِدَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَوفُوا بِالْعُقُودِ أُحِلَّتْ لَكُمْ بَهِيمَةُ الْأَنْعَامِ إِلَّا مَا يُتَى عَلَيْكُمْ غَيْرَ مُحِلِّي الصَّيْدِ وَأَنْتُمْ حُرْمٌ إِنَّ اللَّهَ يَحْكُمُ مَا يُرِيدُ ﴿١﴾ يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَحْلُوا شَعِيرَ اللَّهِ وَلَا الشَّهْرَ الْحَرَامَ وَلَا الْهَدْيَ وَلَا الْقَلَائِدَ وَلَا ءَامِينَ الْبَيْتِ الْحَرَامَ يَنْبَغُونَ فَضْلًا مِّن رَّبِّهِمْ وَرِضْوَانًا وَإِذَا حُلَلْتُمْ فَاصْطَادُوا وَلَا يَجْرِمَنَّكُمْ شَتَاؤُن قَوْمٍ أَن صَدُّوكُم عَنِ الْمَسْجِدِ الْحَرَامِ أَن تَعْتَدُوا وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِنِّمِ وَالْعُدُونِ وَأَتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٢﴾

Sūrah Al-Mā'idah (The Table spread with Food) 5

In the Name of Allāh, the Most Gracious, the Most Merciful.

1. O you who believe! Fulfil (your) obligations. Lawful to you (for food) are all the beasts of cattle except that which will be announced to you (herein), game (also) being unlawful when you assume *Ihrām* for *Hajj* or '*Umrah* (pilgrimage). Verily, Allāh commands that which He wills. 2. O you who believe! Violate not the sanctity of the Symbols of Allah, nor of the Sacred Month, nor of the animals brought for sacrifice, nor the garlanded people or animals, nor the people coming to the Sacred House (Makkah), seeking the bounty and good pleasure of their Lord. But when you finish the *Ihrām* (of *Hajj* or '*Umrah*), you may hunt, and let not the hatred of some people in (once) stopping you from *Al-Masjid Al-Harām* (at Makkah) lead you to transgression (and hostility on your part). Help you one another in *Al-Birr* and *At-Taqwā* (virtue,